G. R. S. IX-5]

Previous references.
Mag 347-07-1 3.
" 316 08-1-6
" 282-20 1-6
" 462-12-1 2
" 266-08-1
" 201-08-1-2
" 83-28-1-2
Later references.

1923.

(Miscl)

File No. 237-23

Serial Nos. 1 – 5

738-23.
244-27-1-4
Mag 16-30-1-2

GENERAL AND REVENUE SECRETARIAT.

Serial Nos. 5

Part B for March 1925.

SUBJECT.

Petition from Mr V. R. Rajagopal, Agent of the Sri Kamala Vilasa Sabha Mutt, praying that on a reconsideration of the Orders passed, the Mahant may be permitted the use of beating drums on camels and holding green flags and umbrellas &c.

G. O. No. 1426 dated 31.3.25

To the Mag Coms

Govt see no reason to modify the order already passed by them.

W D 88—GPB—50,000—24-7-16

Muz 1. 1923.

MUZRAI SECRETARIAT.

(Muznai

NOTES.

File No. 237-22.

FILE HEADING.

Grants of certain Biadas to Sri Kundapur Vyasaraya Swami matt.

From Mr. V. R. Vijayal, Hony. Agent.

~~Petition~~ Petition Dated Received 6.3.24.

Diary No.	Enclos.	Spare Copies.	Serial No.
1035			1

BRIEF ABSTRACT OF LETTER.

Prays that as a re-consideration of the previous orders, the matt may be permitted the use of beating drums on camels, and holding green flags and umbrellas etc.

NOTES AND ORDERS.

I

No. 24934
30.6.09

The files connected with the case are put up. In V. Patrika, The Swami was informed that as the said Biadas was not given to the Kundapur matt

NOTES—First Sheet

WD 0560—GPB—500- 9 5 22

G. R. S. III. 2]

Muzrai Secretariat | Muz. File No. 237 of 1925.

Serial No

but were given to Sri Sosale Vyasaraya Swami matt), they should not be used by that matt.

✓ Mr. V.R. Vijayal says that as a re-consideration of the previous orders, the insignia - Nagari on camel, green flags and umbrella - may be given to his matt. He has produced a number of documents as bearing on the case, and says that if a hearing is given to him, he will produce other documents with him. May the application be forwarded to the Inspr. Coorg for investigation & report?

NOTE—Contn sheet

WD 0561—GPB—8750—1 8 22

Muzrai Secretariat

Muz. File No. 237 of 192

Serial No

3 Apart from the history of the matt and its relationship with the Sosale matt of the same name, Govt. have refused the honor in question to the K.V. matt on the ground that that honor was conceded to the Sosale matt. Certain copies of Cabadanis received & produced by the Hon'ble agent. Mr V.R. Nijagal shows that the two matts were being treated alike - In fact the Kundapur matt had a few more than the Sosale matt.

4 Mr. V. R. Nijagal offers ~~to~~ produce certain other records in favour of his matt at time of hearing.

5 Orders are solicited as to whether the application marked may be sent to the Mysore Govt. with the request that a hearing may be given to Mr. Nijagal, when the documents ~~Examined~~ in the case ~~and~~ can be examined and ~~sent~~ a report from Govt. before the end of April of 24.

(*)

By 19.3.24

19.3.24

2nd member

(A) Action may be taken as suggested at (A) above

19.3.24

499. 19.3.24.

(Mayne)

NOTE—Contn sheet

WD 0561-GPB-3750-1 8 22

AV 14/4/24.

14.4.24 14-4

G. R. S. III. 2]

Muzrai Secretariat | Muz. File No. 237 of 1923.

Serial No.

1 Draft letter to the Muz Comr is Submd.

Sd/ 7/4/24

Issue

Sd/ 15.4.24.

2 To the Muzrai Commr. No. 1061/D. 17.4.24 Requests that Mr. V. R. Nijagal, Hony Agent of the above Mutt, may be given a hearing as he offers to produce certain documents in favour of the wearing insignia by the Mutt; that all the persons herewith sent as well as those that may be produced by the Agent may be examined and a report sent up to Govt before the end of May 1924.

Mrs

3. From the Muz Comr Letter no C. 1092 Dy 29.5.24. Requests time till the end of July 1924 for submission of the trial report in the matter.

8 The fee Thou[illegible] may be Submitted granted time till the end of July &c.

Sd/ 5.6.1924

NOTE—Contn. sheet

WD 20561—GPB—3750—8-22

2285

(5

G. R. S. III. 2]

Muzrai Secretariat	Muz. File No. 257 of 192 3

Serial No.

In Secret.

6 6 m

129/7 6 ~~Dec~~ 2 nd november

19/6/26

Jan

From, The Muzrai Commissioner in Mysore.

Letter no. C. 902/22-23 dt 29.1.25

Submits for orders of Govt., a memo of facts.

19 After examining the contending parties and the several documents produced by them, the Muzrai Comr. has sent up a memo which goes fully into the facts of the case.

NOTE—Contn sheet

WD 0561—GPB—3750—1 8 22

(P. R. O

G. R. S. III. 2]

Muzrai Secretariat . | Muz. File No. 827 of 1923

Serial No.

Fg 9.

1 This is a review application by Kundapura Vyasaraya Swamy Matt ~~father Brahmanya Tirtha Swamy's Matt~~ at Abbur, Chamrapatna Taluk, prays that on a reconsideration of the previous orders, the insignia — Nagari on camel and Green chatri — which are Special Biradu enjoyed by Sosale Vyasaraya Swamy's matt for a ~~large~~ number of years past, may be granted to it.

2 — A list of Rahadari's etc. issued from time to time to Kundapura matt as gathered from the Sec[t] records, is indicated below: —

(Copy)

Fg Ag

Yl

(Pl. w/s)

(i) Rahadari no. 194 Dt 19-5-1837 to Sri Lakshmi Kanta Swamy of K. matt refd to in the Sec[t] compilation

2 This refers to Sveta chatri and other auxiliary insignia, but does not make mention of the disputed Biradu — Nagari on camel and Green chatri.

(ii) Rahadari no. 65 Dt 4-4-1843 to Sri Lakshmi Nivasa Tirtha Swamy of K. matt refd. to in the Sec[t] compilation also. (41)

Fg. Bg

Same as no. (i)

(iii) Rahadari no. 9 Dt 8-7-1865 to Sri Lakshmi Vira Tirtha Swamy of K. matt. — Same as nos. i & ii.

Fg Cg

NOTE—Contn sheet

WD 0561—GBR—3750—1 8 22

Muzrai Secretariat | Muz. File No. 237 of 1923

Serial No.

IV Rahadari no. 1 Dy 10-8-1885 to K. matt, refd. to in the Secl^t compilation also.

(Said to be not traceable in the Secl^t Records. no. V is a copy of the Rahadari of 1885 as shown below)

(V) Rahadari Dy 4-12-1895 to Sri Lakshmi Priya Tirtha Swamy of K. matt, issued to the matt under Coven of this office Com^r no. 928 Dy 25-2-1896 to Dy. Com^r, Bangalore.

This Rahadari was prepared on the lines of that issued in 1885 and refers to Sveta chathri and other ancillary Biradu as in I to III and does not make mention of either Nagari or camel or Green umbrella.

It will be seen from this collection that Agent Gundachare of K. matt who applies for this Rahadari in 1895 and 1896, made mention of certain additional Biradu in his petitions (probably Nagari or camel and Green chehri as complained by Sosale matt)

The records of enquiry of 1896 if found, would be useful and the Muz. Com^r seems to say that they are not traceable (Para 4 of the memo submitted by the Muz. Com^r.

(J. no. 83/1895) Dy

NOTE—Contn. sheet

WD 0591-GPB-3750-1.22

Muzrai Secretariat | Muz. File No. 237 of 1923

Serial No.

In his kyphiyat Dy 25-2-1896 before the late muz. Supdt and Secretary Mr. A. Srinivasachariar, Gundachari admitted that details of Biradari etc. mentioned in his applications did not tally with those mentioned in the Rahadari of 1885 granted to his matt, that there were no records either in the Secretariat or with him in evidence of the matt's claim to Biradari with the exception of the Rahadari of 1885 produced by him, that it was sufficient if a Rahadari on the lines of that issued in 1885 was granted, and that no notice might be taken of additional matters contained in his petition. A Rahadari as in 1885 was accordingly granted.

(VI) Rahadari granted to H. matt on 30-4-1908 on the lines of that issued in 1896.

(VII) It will be seen from this collection that H. matt again applied for disputed Biradars - Nagari on camel and green chatties - but these were declined on the grounds that they has been granted to Sosale matt and were not included in the Kundapur matt Rahadari of 1896.

J. No. 347/1907 Eg

NOTE—Contn sheet

WD 0561-GPB-3750-1 8 22

G. R. S. III-2]

Muzrai Secretariat | Muz. File No. 237 of 1923.

Serial No.

K

The late Muz. Secretary Mr. L. Anantasami Rao has remarked that "it is well known that the special Biradu of having Nagari on camel's back and using green Nisani are peculiar Biradus belonging to the Sri Vyasaraya Swamy matt - that is the Sosale Vyasaraya Swamy matt".

Kq (VII). From Muz. 7. no. 316-08, it is seen that on a complaint from Sosale matt, the Dy. Comr., Bangalore, reported that the then Swamy of K. matt used Nagari on camel and green Nisani at Anekal contrary to Govt. orders, but under orders of the late 1st and 2nd Councillors and Dewan, the Swamy was informed in Comr's no. 2493 Dy 30th June 1909, that the use of these Biradu by his matt had been expressly prohibited by previous orders of Govt. communicated to him, and that he should not use them without orders.

Kq In Again in the year 1913, the Agent of K. matt applied for a Rahadari enclosing a copy of the Rahadari of 1865 (no. iii in the above list).

NOTE—Contn sheet

WD 0561—GIPS—3750—1 8 22

G. R. S. III-2]

Muzrai Secretariat

Muz. File No. 137 of 1923

Serial No.

99

This application omits the 2 disputed Biradu and mentions all others contained in previous Rahadaris.

2) Under cover of Bangalore Dy. Comrs. letter no. 4144 dt 27-5-24, a list furnished to the channapatna Taluk office in 1887 by the then K. matt Agent, mentioning Biradus alleged to have been in use in this matt, has been received. From the Secti compilation of Biradus of matts, it will be seen that all the Biradus as mentioned in the above list, find a place therein. In this list, important insignia such as Surepana, Hagalu Divatige, Dhavala Sankha and Vagari or camel are mentioned.

3) The Secretariat compilation refd to is merely a book of reference and is not an authentic record establishing the rights of matts to the use of Biradus noted therein. In this compilation, Kudli-Sringeri matt is mentioned as using Adda Palaki Biradu. As a matter of fact, Kudli-Sringeri matt is not permitted to use this Biradu which is special only to Sringeri mad.

(in a cover)

NOTE—Contn. sheet

WD 0561 -GPB—3750—1-22

G. R. S. III-2]

Muzrai Secretariat | Muz. File No. 137 of 1923

Serial No

(3)(A) In the memo in the Secl compilation it is mentioned that Sosale V. matt has been using Nagari on camel and other Biradis even since 1865 but Kundapur matt is using only Sveta chathri and chamara Biradis since 1837 (A)

(B) The Muz. Comr. states that the above list furnished by K. Mutt Agent is untested with corroborative evidence.

(C) In the 2 Rahadaries of 1885 and 1896 granted to K. matt, these Biradis as pointed out above, do not find a place.

At the time of the grant of Rahadari of 1896 to K. matt, the Bangalore Dy. Comr reported "that no references were available in the Taluk records except the copy of the Rahadari issued in 1885 from the Dewan's office. It is a point for consideration as to why, if K. Matt was as a matter of fact using such Special Biradis as Dhavala Sankha, Nagari on camel, Surapana &c.

NOTE—Contn sheet

WD 0561—GPB—3750—1 8 22

Muzrai Secretariat | Muz. File No. 237 of 1923

Serial No.

(23.8.1895)

its Agent Gundachar failed to make any reference to them & then the late muzrai Supdt. and Secretary examined him on 25-2-1896.

3. The muzrai comr. is of opinion that the documentary evidence filed by the petr. - Kundapur matt - is not conclusive to prove that the matt is entitled to the use of these insignia and has used them for over 50 years.

4. In para 7 of his memo, the muz. comr. states that the petr. - K. matt - stated that if an opportunity was given he could adduce reliable evidence (oral) of these insignia having been used in several places without objection for years past, and that such an examination would require a special Assistant for recording the evidence for a period of 3 to 6 months, and that the petr. - K. matt - appears to be willing to deposit, if asked,

NOTE—Contn sheet

WD 0561—GPB—3750—1 8 22

G. R. S. III. 2]

Muzrai Secretariat — Muz. File No. 947 of 192 3

Serial No.

The cost of this Deputation
The Muz-comm. submits the matter
for orders of Govt.

(Copies are received)

(1925) There are some mahazars which seem to have been made in 1923, and the Signatories allege that the disputed Biradies - kajari or camel, and green visani - were used by R. math. (The review petition of the math is dated Feb. 1925)
The math, (perhaps) wants that all these signatories may be examined.
most of the mahazars came from Channapatna Taluk while the Adbur math is situated. Certain residents of Hosur (outside the Mysore State) have given a mahazar.

In regard to these mahazars the opponent - Sosale math - complain that the mahazars were procured by the petr. or some one on his behalf and cannot be evidence when the Signatories are living, that on inspection words shows that the se

NOTE—Contn. sheet

WP 0561-GPB-3750-1-8 22

Serial No.

are taken at different places and on different dates, and have been made on loose sheets, that the person or persons who took the signatures have not sworn in any affidavit, and that these mahazars are of no value at all.

39 In regard to disputed Bhoodus - Nagari on camel and Green Nilam: K. math has not so far been able to produce reliable documentary evidence. In the absence of documentary evidence, the Mut- seem to pray for an opportunity to adduce oral evidence to show that they used these Bhoodus at Chamapatna and other places.

As pointed out above, the K. math actually used these emblems at Anekal, but have taken objection to it as being contrary to previous orders of Court and the enquiry of this matter has been asked not to use it without further orders —

Jg

NOTE—Contn. sheet

WD 0561—GPB—3750—1 8 22

15

...rai
...ecretariat | Muz. File No. 237 of 1923

Serial No.

Even supposing that
In case the Kundapur matha
produces oral evidence to show that
their swamy used these Biradges
at channapatna and some other
places, it is a point for
consideration whether such
an use of these Biradges
in those places is not an
unauthorized act as being in
contravention with the previous
orders of Govt., and whether
it can confer any right
on the petrs — Kundapura
Matha to use them.

Submitted for orders.

— AG
13.2.25.

U.O In para 6 of the note submd. by the
Mem: Com^r the Com^r says that "our
"particularly in the case of the Petr the
"Abbn matt — there is very little material
"that is ~~worthy~~ ~~of credit~~ really helpful
"for a dispassionate consideration of the
"question". Again in para 7, he says
that "the documentary evidence filed
"by the Petr is not conclusive to prove
"that the matt is entitled to the use of
"these insignia & had used them for

NOTE—Contn. sheet

WD 0561—GPB—3750—1 8 22

"over 50 years." The Mer: Com^r
Considers that in view of the undoubtedly
ancient & respected nature of the Kundapur
Vyasaraya matt, an opportunity should be
given it of proving its case, and suggests
that a special Act^n for recording evidence
for a period of 3 to 6 months would
be necessary. He is also stated that
the Pet^r (Kundapur matt agent) appeared
to be willing to deposit & asked, the
Cost of this deputation.
(2) 'Appeared' to written deposit & asked' is
a very vague statement and does
not show a spontaneous desire, on the part of the pet^r matt
this step. Further, if this suggestion
adopted, Govt will be encouraging
a very unhealthy spirit of animosity
between the two rival matts as well
as a costly litigation which the matts
may well avoid. What further
evidence is necessary in the elaborate
matter is also not plain. Investigations
into the claim of the matts for the
two insignias under dispute have
not been conducted by —

Serial No.

impartial officers like Messrs
A Srinivasaraghava Ayyangar & Arumugaswami
as is shown by the Notes Recorded below
Rao with this result. That only
Sesale mall was found to be
entitled to the emoluments in question.
Mr Arumugaswami Rao's note dated
23.4.08 (Muz file 347—08) is
most explicit on the point. He says
"It is well known that the special
"Privilege of having Vayari or Cumbli
"bark and rosin from Nilgiri and
"pecular Bandies belonging to the
"Sri Vyasaraja swami mutt — that is the
"Sesale Vyasaraja swami mutt." The
Sahadavis granted from time to
time to the Kundapur mutt have omitted
these Bandies, and it is a question
for consideration whether it is necessary to
reopen this matter now.

"In view of the undoubtedly ancient
"& reputed nature of this (Kundapur)
"mutt", as this says Mr Rao in
R.50 which it has not enjoyed
hitherto, has been recommended
by His Highness for gracious sanction.

NOTE—Contn. sheet

WD 0561—GPB—3750—1 8 22

17.2.25.

Muzrai Secretariat | Muz. File No. | of 192 .

Serial No.

43) ~~In the absence of the~~ Sufficient proof has not been adduced by the claimant put forward by the Kundapur Mutt for the honours claimed by them. In the absence of documentary Evidence for the use of the insignia in question on previous occasions, the claim has to be rejected.

18.2.25

Rec. Secy.

44) The Secy. may inform the Mutt authorities that further enquiry in the above matter has not been able to substantiate its claim by documents. Oral evidence on this question must be treated on the Great Sanctum. as it includes that in the case of the Mutt in question should be carefully

45) As the honours are to be given by the Govt. has to be given as a special case

646/2nd

23/2

24.2.25.

646

G. R. S. III. 2]

19

Muzrai Secretariat . | Muz. File No. of 192 .

Serial No.

46) Does Kundapur Taluk have no documentary evidence in support of their claim to be Brahmins in question. On the other hand, the evidence on record is against them. As explained in the note above.

47) With regard to the proposal to appoint a special officer for about 6 months to go about the country & collect & record oral evidence about the Taluk is prepared to address in support of this claim, I cannot consider it for the following reasons. In the first place such oral evidence is liable to be viewed with suspicion & even if it is proved by oral evidence, that the Taluk has disputes in Brahmins in disputes in some places or some occasions that cannot be considered as proof for the recognition by Govt of their rights in case the Brahmins

48) I think that the Taluk has not made out a case for the modification of the orders already issued & that the application be rejected. A draft in duplicate is submitted herewith for the signature of

NOTE—Contn. sheet

WD 0561 - GPB—3750—1-8 22

Recd 4/3/25 MM
6
26.2.25

Muzrai Secretariat | Muz. File No. 237 of 1923

Serial No.

48) Dft. Sanad (Draft letter not suitable)
AG
11.3.25 Draft order is subd
SG
16.3.25
Clean draft submt
16/3/25

Revised sanad
SG
16/3/25

50) Draft
16/3/25

Rev draft
15 Copies
16/3/25

442/20-3

51) A fair draft as above
is put up.
Sanad Tin compared & found
correct & is submitted
with
the
draft
Sept.
21/3/25

52) A typed fair draft is subd
As this is only a confirmation of the previous order of Govt. & does not involve any
special relief, the case file need not be
subd to His Highness. The draft may issue
after appl by the 1st member. If considered nec
it may be subd to the Devasthanam Board for perusal.
SG
23/3/25 1st member
23.3.25

566/23-3

NOTE—Contn. sheet

WD-0561-GPB-3750-1 8 22

566

G. R. S. III. 2]

7 /

Muzrai Secretariat	Muz. File No. 237 of 1925.

Serial No

53) Draft appr
To be submitted for Dewan's
perusal + approval as. regards
mode

24/3

Dewan 54) Noted. 25/3

Re 1.3

WP 26/3

30.3.25 55)

5 To the Muz. Commr. No. 1626 d. 31.3.25.
States that in view of the fact that the
above Mutt has not adduced any satis-
factory evidence in support of its claim to
use the Bimbulas of Nagani on car festivals
play which on them, grant does not appear to
modify the order already passed by them
prohibiting the usage of the Bimbulas.

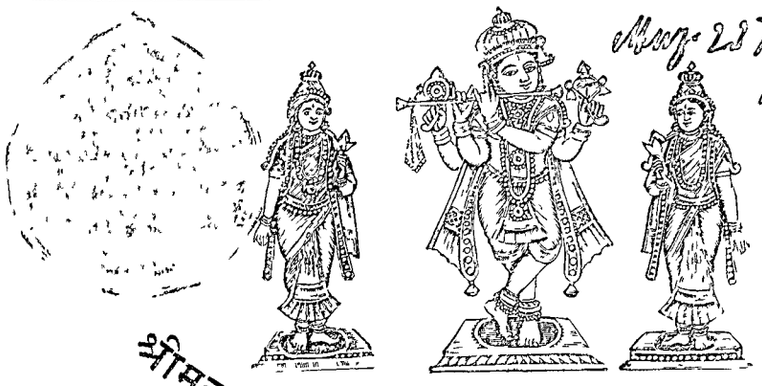
D 18/5/25

NOTE—Contn sheet

WD 0561—GPB—3750—1 8 22

22- 1035

Mng-217-23-1.
No. 1275
18/2/24



श्रीमद्व्यास मुनि वरद रुक्मिणी सत्यभामा समेत

श्री वेणुगोपाल कृष्णो जयति

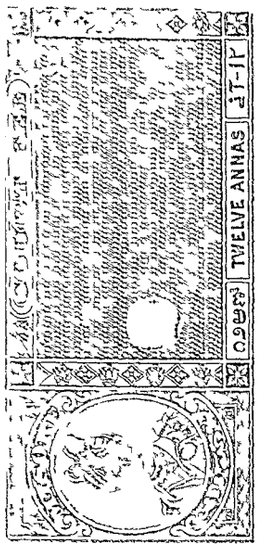
श्रीमत्परमहंस परिव्राजकाचार्यत्वाद्यनेकगुण सम्पन्नराद
पदवाक्य प्रमाण पारावार पारंगत सर्वतंत्र स्वतंत्र
श्रीमद्वैष्णव सिद्धान्त प्रतिष्ठापनाचार्य राद
श्रीमद्विद्यानगर कर्णाटक सिंहासनाधीश्वर राद
श्रीमद्व्यास मनि वरद
श्री रुक्मिणी सत्यभामा समेत वेणु गोपाल कृष्ण
दिव्य श्रीपाद पद्म राधक राद
श्री चन्नपट्टण-कुन्दापुर-श्रीमद्व्यासराजसंस्थानाधिपतिगळाद
श्रीमल्लक्ष्मीप्रियतीर्थ श्रीपादंगळवर करकमल सञ्जातराद
श्रीमल्लक्ष्मीप्रसन्नतीर्थ श्रीपादंगळवर वर कुमारकराद
श्रीमल्लक्ष्मी मनोज्ञ तीर्थ श्रीपादंगळवरु
संस्थानक्के मुख्याभिमानिगळाद

[illegible] नारायणस्मरणपूर्वक अतिप्रीतियिंद बरसिकळुहिसिद निरूप रायस [illegible] -पर्यन्त [illegible] लि गुरुदेवतानुग्रहदिंद नावु स्नान जप देवतार्चन प्रवचनादिगळन्न माडिकोंडु क्षेमेण इधेवे. निम्मगळ क्षेम समाचारगळन्न पत्रमुखेन तिळिसुवदु.

॥ संप्रति ॥

ನಮ್ಮ ಸಂಸ್ಥಾನಕ್ಕೆ ಪ್ರಥಮದಿನದಂದು ಶ್ರೀ
ವಿಠಲೇಶ್ವರಲಲಿ ನಮಸ್ಕರಿಸಿಕೊಳ್ಳುವುದು
ಹಾಗೂ ಕೃಷ್ಣಂ ವಂದೇ ಜಗದ್ಗುರುಂ ವಂದೇ ಎಂಬಂತೆ
ಇದ್ದ ಮೂರು ಮಂಟಪಗಳಲ್ಲಿ ನಮ್ಮ ಪರಮಪೂಜ್ಯರಾದ
ನಿಜ್ಜಿಗಿದ್ದ ರಂಗಪ್ಪಗಳು - ಅವರಿಂದಿಲಬಿಸಿ - ಕೆಳಗೆ ಶ್ರೀ
ಅನಂತಶಯನರ ಶ್ರೀಪಾದ ರಂಗಪ್ಪಗಳು ಇವರಿಂದ ಸಂಸ್ಥಾನ
ಕಳ್ಳಿಪ್ಪೆ ಶಯ್ಯ. ವಿಚಾರಣೆ ಮಾಡಿದೆ ಇರಬಹುದು - ಅಂದು
ಪಟ್ಟಣಿಗಳು ಇವರಿಂದ ಸಂಸ್ಥಾನಕ್ಕೆ ಕೊಟ್ಟಿರುವುದಾಗಿ
ಶಾಸನಗಳಲ್ಲಿ ಉಲ್ಲೇಖವಿದೆ - ಉಲ್ಲೇಖ
ಮಾಡಿದೆ - ಪತ್ರ ಸಂಖ್ಯೆ 1212 - ದಿನಾಂಕ 2-2-24
ಪತ್ರ ನಂ 1244 - ದಿನಾಂಕ 8-2-24 ನೇ ಸಾಲಿನಲ್ಲಿ
ವಿಷಯ ಬರೆಸಿಕೊಂಡಿದೆ - ಕೆಲವೊಂದು ಕಾರಣಾಂತರಗಳಿಂದ
ಸಂಸ್ಥಾನಕ್ಕೆ ಬರಲು ಸಾಧ್ಯವಾಗಿಲ್ಲ ನಮ್ಮ ಸಂಸ್ಥಾನ
ದಂಪತಿಗಳಲ್ಲಿ ಆ ನಂತರದಲ್ಲಿ ಇವರಿಬ್ಬರೂ ದಿವಂಗತ
ರಾದ ಕಾರಣ ಕೆಲವು ವರ್ಷ - ಪೀಠವನ್ನು ಖಾಲಿ ಇತ್ತು

ಶ್ರೀ ನಾರಾಯಣಸ್ಮರಣಂ



9-1035

THE DEWAN

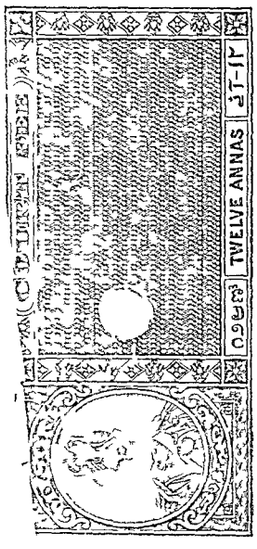
to His Highness the Maharaja of Mysore,

BANGALORE.

MUT No. 1244,— DATED 8TH FEBRUARY 1924.

REFERENCE

GOVERNMENT Order No 4874 Miscl of 30th April 1908 prohibiting the use of the insignia of beating big *Nagara drums* mounted *upon Camels* and holding *green flags* and *umbrellas*, etc, during processions, *enjoyed for nearly 410 years by the* CHINNAPATNA KUNDAPUR VYASA RAJA MUT, on the *mere* representation (without adducing proper proof) by the representatives of the Sosale Vyasaraja Vidya Simhasana Mut that the *exclusive privilege* of using the above mentioned *insignia* belonged to the *latter* mut only.



SIR,

I beg to state that the *insignia under reference* were *earned by* VYASARAJA from the *Mahomedan Emperors of Delhi* about *425 years ago*, during his Northern Tours in 1500 A.D. *Please vide* Encl B, Slokas 5 & 6, and also Encl. C, portions marked thus

N B—Printed enclosures as far as available and some manuscript copies are now submitted. The originals themselves and other enclosures not submitted now will be submitted personally when required as they are too old and torn and cannot bear frequent handling and as they are also required to be consulted and produced in connection with other cases in Courts of law of Mysore, Bombay and Madras Presidencies.

II. There are two Vyasaraja Muts, one of which must be the original and the other the *branch* The *origin and geneology* of the two Vyasaraja Muts that were *using* and thus *claim*, the use of, insignia referred to above is as shown in the *Encl. G*, pages 2 and 6 and *Encl E*, (which is a brief history from the well-known VYASAVIJAYA and from inscriptions—in Epigraphica Carnataka No 153, Bangalore and Shimoga No 85 and Epigraphica, Indica, etc.)

[*N.B.*—It appears that Sivaganga mut also claimed the use of some of the above insignia and it took some of this mut original records to maintain its claims and has not been able to return the records in as much as no Mut has been till recently, in the habit of *preserving all* its *original records, carefully*]

III. It will be fully *obvious* from the origin and history of the Vyasaraja Muts Encls E, F, and G and from the numerous enclosures referred to already as well as in the sequel and various others not considered necessary now —

(*a*) that the privilege of *using the ancestral insignia* as *held by* a *jagat raja* and *transmitted* to *his successors*, must have been enjoyed, for over 410

years by the original Channapatna Kundapur Vyasaraja Mut till the date of the *ex parte* order *preventing their use*, and might have been used by the branch Sosali Vyasaraja Vidyasimhasana Mut commencing from the date of its bifurcation for only 320 years. *Please vide also Encls.* M1, M2, M3, M4, M5, M6, M7, M8, M9 and M10 which are Mahajars and Panchnamas from the gentlemen in various places visited by the Swamies of Channapatna Kundapur Vyasaraja Mut using the insignia referred to and from the Municipality of Channapatna, the Headquarters, of the original Vysaraja Mut, containing among the signatories several respectable Mohammadans who had been eye-witnesses of, and who had known also reliably, the fact of the insignia being used by the Channapatna Kundapur Vyasaraja Mut (from 410 years or time immemorial) and from even those Mahomedans who *actually* beat the drums upon camels and exhibited various other insignia granted by the *Mohemmadan Emperors of Delhi* that were being enjoyed by the Channapatna Kundapur Vyasaraja Mut.

(*b*) that from the numerous *old Rahadarees available*, (Please Vide 1 Rahadari of each Mut selected as sample now namely R-2 and R-4) it will be *unmistakably evident* that the Rahadarees granted to both the Muts *were couched in exactly the same terms* excepting the insignificant difference of the *numerical strength* of the followers of the respective mathadhipathies at the time, while on the contrary it is even found that some insignia at least were mentioned in the Rahadaree of Ch. K. V. Mut while not even a single insignia was mentioned in the Rahadaree of the Sosali Vyasaraja Vidyasimhasana Mut granted at about the same and by the same authority. Please Vide Encl. R-2 of 1843 and R-4 of 1871 *compared*.

(*c*) that *both the Muts were therefore enjoying these and other privileges equally.*

(*d*) that no *clear* and *definite mention of the use of the insignia* under reference *was ever made* in Rahadarees *of either Mut* because the Government as well as the public in those days did not think of *even dating their letters and orders clearly* and *definitely* or *correctly* and *much less did they care for such legal delicacies* as of "*one lb. of flesh but no blood.*" Please Vide Encls. Dewan Poorniah's letters (xx, yy) and orders of Their Highnesses the Maharajas of Mysore, V. W.

(*e*) that *no detailed mention of insignia was ever made in those days* in the case of *even other Muts.* Vide Encl. R-5, R-6 *though the insignia* as *subsequently detailed, were being enjoyed* by all these Muts.

(*f*) That such *non-mention* in the earlier Rahadarees has *not resulted in prohibition* in the case of *any other Mut* (vide encl. R4, R9, R10 R12 which are later rahadarees of these Muts, and that the insertion of the *formerly implied* details has been subsequently made and *without of course the subsequently detailed insignia having been newly granted to any* of these Muts.

(*g*) that the Sosali VYSARAJA VIDYASIMHASANA MUT had *not earned the right of using these insignia after its bifurcation*, for claiming their use, *exclusively.*

(*h*) that this Sosali Vyasaraja Vidya Simhasana Mut had certainly not been *granted the exclusive privilege of using these insignia between 1839*

and 1859 to justify the insertion of the clause mentioning their use, because these insignia were granted neither by the Maharaja of Mysore, nor by the Chief Commissioner acting on behalf of His Highness between 1839 and 1859, but granted by the Mohamadan Emperors of *Delhi some 125* years ago, to the common ancestor viz., VYASARAJA Encl. B. & C.

(*i*) that even in the Rahadari, R-7, of 1859 where this specifying clause *first appears*, it must have been allowed to be inserted and the Rahadaree got issued either by oversight because the newly inserted insignia were called *mamool insignia*, or wilfully by some deep-intentioned agent or desciple of the Mut influencing the officers then in charge of the work of issuing rahadarees.

(*j*) that even then, the insertion in 1859 of the clause "*mamool insignia*" of beating drums upon camels and holding green flags and umbrellas without *proving then only* that *it was the exclusive privilege of the Sosali Vyasaraja Vidyasimhasana mut*, can only be taken *as justifying the claim of Sosali mut also using them* and does certainly *not mean that the Channapatna Kundapur Vyasaraja mut was not using them*, while to a keen mind it; on the contrary, does even seem to indicate that the Sosali Vyasaraja Vidyasimhasana mut was desirous of creating and paving the way for earning the use of a new privilege (slyly) by such an insertion *as if it had not been enjoying the privilege before* that date, unmolested. Please see para (*b*) *supra* and Enc. R4.

(*k*) that the *insertion* of words "*mamool insignia*" in the Rahadaree No. R7 of 1859 might have been even then understood by the then authorities to *mean merely the* explicit and clearer statement in that rahadaree of the simple fact which was implied in previous rahadarees and was perhaps not believed to be any way harmful to any body else at a later date.

(*l*) that even for-*fifty years*-after such an insertion the Sosali Vyasaraja Vidya Simhasana mut did not think of claiming the exclusive right and seeking the aid of the Government of Mysore for preventing the Kundapur Vyasaraj mut from using those ancestral insignia in its processions undisputed (till 1908).

(*m*) that even after fifty years of (sly) insertion with a desire of securing probably the adyantages of (i) a semblance of antiquity and (ii) of the probable ignorance of such insertion and consequent silence, and neglect on the part of the then meek guroos of the Channapatna Kundapur Vyasaraya Mut who mostly lived in their distant muts at Kundapur, Hulekal, etc., outside Mysore Province, who were long absent from Mysore, and who too were enjoying these insignia unmolested, the incongruous request of the *Advocate* Mr. N. Narasinga Rao of Sosale Vyasaraja Vidyasimhasana mut for granting him still one month's time contained in his petition, dated 6th May 1909 addressed to the General and Revenue Secretary (Muzrai Department) for producing the necessary records of the Sosali Vyasaraja Vidyasimhasana mut to prove their exclusive privilege of using these ancestral insignia, cannot fail to indicate the non-existance of such exclusive privilege.

(*n*) that though 15 years have rolled by, instead of one month, no record authorising the exclusive privilege of using these insignia whether

earned between 1839 & 1859 or otherwise, has yet been produced by the Sosali Vyasaraja Vidyasimhasana mut.

(*o*) that the Sosali Vyasaraja Vidyasimhasana mut has, in spite of not having finally proved its right to the exclusive privilege of using the insignia under reference, directed its desciples (and in fact the public) by a printed and widely circulated Nirupa addressed to the desciples of that mut under date Keelaka-Magha-Bahula 12th *vide* Encl. G. O. to obstruct the use of the insignia under dispute, by the Channapatna Kundapur Vyasaraja mut, accompanied by a copy of the *exparte* prohibitary order referred to above and issued summarily and provisionally by the Government, without at all hearing the aggrieved and concerned Channapatna Kundapur Vyasaraja mut. Please *vide* Muzrai Manual Section.6...d...also. page

V. Owing to the meekness of the Guroos of the Channapatna Kundapur Vyasaraja mut who fled (like Pandavas) away from Mysore, and the incompetence of its agents and even sheer wickedness of one of them who is found to have proved unfaithful to this mut and helpful probably to the Sosali Vyasaraja Vidyasimhasana mut, where also he had previously held the situation of a chief agent, the steps necessary for establishing the mamool right of using the insignia by this Channapatna Kundapur Vyasaraja mut also, were not taken till now, in spite of the serious evil consequences which followed the issue and publication of the prohibitory order referred to above disabling in many ways the Channapatna Kundapur Vyasaraja mut and its Swamies and agents from taking due action till now.

VI. Some of the evil consequences are :—

(*aa*) that though the Swamis who being learned sanyasies ought not to, and do also not, for their own sake, feel the disgrace etc., resulting from the prohibitary order referred to above and its wide printed publication by the Sosali Vyasaraja Vidyasimhasana Mut among its desciples and *practically among the public*, yet for the sake of the prestige of the (original) Vyasaraja Mut and their ancestral guroos, they have to feel, and have felt also, the disgrace and *exiled themselves* practically from Mysore territory to hide themselves in their Muts in British tertitory, and even to be fasting etc., till there is an *equitable decision* in this and other *similar cases*. Please vide also No. 1224 of 2-2-24.

(*bb*) that the Swamy Lakshmi Priya Theertha who was the first victim of this disgrace had hidden himself from the year 1908 in his mut in the Salem District, till he died broken-hearted and till he was forced to come unwillingly to Channapatna-Abbur, for a few days for ordaining his successor and dying and having his brundavan close to the brundavans of the other guroos of the mut.

(*cc*) that even this successor named Lakshmi Prasanna Theertha Swamy thus ordained having had *no heart* to maintain sufficient staff and appearances to create the wholesome fear among the enemies of the mut was robbed of Rs. 30,000 to 40,000 worth of jewels and other valuable articles within 7 months of his ordination in his own Abbur mut, very close to the Head Quarters of this Vyasaraja mut and of a Taluk at Channapatna, by a

handful of men and their accomplices among servants of the Mut who too seem to have been drawn away from guarding the Swamy and idols, etc., on that night under various pretences and that thereafter through additional shame and fear this Swamy also ran away to his Muts in Huhkal, Kundapur, etc. in British Territory.

(*dd*) that this Lakshmi Prasanna Theertha also, while yet hale and healthy, abdicated within a very short period of 4 years the pontifical authority, etc., in favour of his successor the present Swami, Lakshmi Manognya Theertha, ~~to take asrama~~ after repeatedly requesting him to accept asrama and me to intercede, for over 2 years, and then proceeded on a life-long pilgrimage to Rameswar and Kasi, etc., and to exile himself from the place of such disgrace as if to atone for his helplessness and neglect and the consequent losses of valuable and rare properties and the like.

(*ee*) that lastly, even the present Mathadhipathi Lakshmi Manognya Theertha Swamy has also been prevented practically from coming into Channapatna in order to attend certain important functions of performing the Vrundavana prathishta of his parama or penultimate Guru there.

VII. Just as in former days, the aggrieved Swamies who could not secure justice often fasted till death, so also the present Mathadhipathi who has given up even the usual food and has been practically fasting every day on very light refreshments only, has been touring in Dharwar and Bijapur Districts, and wishes to return to Channapatna in April 1924 for the above mentioned function after doing homage to Vyasaraja's Vrundavan at Anegondi in March 1924, in case the Rahadari permitting the use of all the mamool insignia is granted, after cancelling the prohibitary order under reference, otherwise, the present Mathadhipathi too will retrace his steps from Anegondi and passing through Hyderabad Territory, etc., join his Guru in the life long exile and pilgrimage to Kasi, etc. leaving the question of regaining the lost properties and prestige and wiping off the disgrace thus summarily inflicted on the Mut to his successors when abler agents and more reasonable administrators like H. H. Krishnaraja Wadeyar No. II and others, noted, in Encl. W. & S 2, may effect a similarly equitable decision or even till the right of using the imperial and ancestral insignia, etc., are established in suitable Courts should this Mut be unhappily driven, even in such a plain and simple affair, to such a necessity in spite of numerous and ruinous complications just as the Bhimankatte Mut had been driven.

VIII. While the benevolent Maharajas of Mysore and other Kingdom and even Nawabs of Mysore and Savanur and their officers in former days invited various Mathadhipathies, granted inam villages, muts, cash grants, titles and insignia, etc., and pursued also non-interference policies *vide* Encl. B.C., H K L S T U V W Y Z so that various Mathadhipathies might settle down peacefully in their territories and continue to bless such benevolent Maharajas and Nawabs, and when new insignias and titles are being granted even up-to-date to less distinguished Muts, the summary and iniquitable orders issued in 1908,—based upon the mere and unsupported or solitary request of a rival branch Mut, that had however grown richer from various causes after the bifurcation,—simply because some officer in power was either

misled by the mere older insertion and that too of a "mamool" that was probably and implicitly enjoyed by the Sosali Vyasaraja Vidyasimhasana Mut (only for some 320 years or from some other later date and influence), so as to prohibit the use of the still older mamool insignia which the (original) Vyasaraja Mut of Channapatna and Kundapur had also been enjoying for over 410 years, has paved the way for serious and unpleasant consequences above-mentioned and various others besides.

IX. The non-employment of competent and faithful agents and the want of strenuous attempts on the part of the poorly educated and often avaricious agents employed hitherto, and even the thoughtless employment of an obviously deceitful agent by the Channapatna Kundapur Vyasaraja Mut. who had been formerly the chief agent of Sosali Vyasaraja Vidyasimhasana Mut and who like several other predecessor and successor agents of the Channapatna Kundapur Vyasaraja Mut, misappropriated several important records property, etc. with the object of securing heavy ransoms from the Channapatna Kundapur Vyasaraja Mut or selling away to the rival Sosali Vyasaraja Vidyasimhasana Mut, for gratifying his own avarice and the like, has resulted in these and several such serious consequences. *Vide* Encls. (G. S.) and also the Encl. (A. P. S.) which is an endorsement from the Assistant Private Secretary in charge of the Mysore Palace that *none of the original records submitted to the Palace by the agent* and not got back, *nor even* copies asked for are available (owing to the old Palace having caught fire), and any that were in the Mut having also been burnt by the decoits of Hulikal in 1798 A.D., while most of what escaped these two calamities have been held back by other unfaithful agents. *Vide* Enc. V. N.

PRAYER.

It is now prayed—

(1) *that apart from any one Mut being the original Mut and any other Mut the branch Mut,* ***the old order of things,*** namely the *use of insignia of beating drums upon camels and holding green flags and umbrellas, etc. earned by the common ancestor Vyasaraja, being an honor conferred by the Imperial Government of the then Padsha of Dehli, some 425 years ago on the common ancestor (and not by the Government of Mysore to the Sosale Vyasaraja Vidyasimhasana Mut exclusively)* and *enjoyed according also to old mamool continuously by the Channapatna Kundapur Vysaraja Mut,* for *over* 410 years, *i.e.*, till 1908, *may now no longer be disturbed,* so that the evil consequences that have hitherto befallen the older Channapatna Kundapur Vyasaraja Mut may at least diminish hereafter.

(2) that early orders cancelling the former summary and provisional Government Order No. 4874 of 30th August 1908 may also be kindly issued, after 15 year's suffering at least, just as H. H. Krishnaraja Wadeyar No. II magnanimously and resonably cancelled the inequitable orders of H. H. Krishnaraja Wadeyar I after 13 years of suffering.

(3) that the required Rahadaree now found necessary in the form suitable, may be issued to the greatly aggrieved or disgraced Swamies of this mut to visit Channapatna *via* Pavagada, Tumkur and Bangalore in April 1924, and thus *get showered additional blessings of the Almighty (who loves and blesses the virtuous with everlasting happiness both in this as well as in the next world)*, more extensively still, on His Highness the Maharaja, on His Highnesses' family, on His Highnesses' ministers, *and other* officers —

[I also beg that you will be kind enough to hear *the agent* and an *Advocate* of this mut representing the facts in person by fixing a convenient day]

Begging to be excused for the trouble given and hoping for the very early and *equitable decision* obviously and urgently needed in this case, and the *granting* of a *suitable Rahadaree* now for the present Swamy's coming to Channapatna in April 1924, as stated above,

I beg to remain,
Sir,
Your most obedient servant,

(V R NIJAGAL,) BA, LCE,
(Retired Executive Engineer) and Honorary Agent,
Channapatna Kundapur Vyasaraja Mut,
No 24, Arcot Sreenivasachar's Street,
Bangalore City.

BANGALORE,
8th February 1924.

MUT No. 1244, DATED 8TH FEBRUARY 1924.

The Summary of the representation by the Chennapatna Kundapur Vyasaraj Mut, (through its Honorary Agent Mr. V. R. Nijagal.)

VYASARAJA, the common ancestor (of both this as well as the Sosali Vyasaraja Mut,) earned the *insignia* of beating drums upon camels and holding green flags and umbrellas, etc., *from the Mahomedan Emperors* in 1498 A.D. (Hijiri 915) that is 425 years ago. Encl. C portion marked. * * * *

II. This Vyasaraja's Mut split into two parts *later on and about 350 years ago*, after the death of the 2nd successor from Vyasaraja called Ramatheertha (and after the battle of Talikota which broke up the Karnataka Empire).

III. The Maharajas and Nawabs of Mysore, Savanur, various other Rajas—and the High Court of Madras, have all admitted that there are two Muts, called Vyasaraja Muts. Please see Encl. W. Y. S2. K1.

IV. Hence it is plain that the *ancestral insignia were being, and should also be continued to be, enjoyed by both the Muts now existing.*

PRAYER.

V. The order issued *exparte* and *provisionally* during 1908 for *prohibiting* the (original) Channapatna, Kundapur Vyasaraja Mut, upon mere and unsupported or solitary complaint of the rival Sosali Vyasaraja Vidya Simhasana (branch) Mut, from *using the ancestral insignia, may be cancelled* and the *old order of things allowed to continue* after comparing the Rahadarees R2 & R4 of these two Vyasaraja Muts.

VI. Also, a *suitable Rahadaree* may now kindly be issued in favour of His Holiness Srimat Lakshmi Manognya Theertha *the present* Mathadhipathi of Ch. K. Vyasaraj Mut for coming to Channapatna from Sholapur side *in April* 1924 *via* Pavagada, Tumkur and Bangalore (for attending to certain important functions).

(Sd.) V. R. NIJAGAL.

(Seal of the Mattha) (Picture of Gopala Krishna Rukmini & Satyabhama)

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K. Srinivasa Rao

Advocate

Compared with the original

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LIST OF ENCLOSURES FOR CHANNAPATNA K. V. MUT.

No. 1212 of 2-2-14 and No. 1244 of 8-2-24.

A.—Vyasa Vijaya by Sreenivasa Theertha the disciple and Successor of Vyasa Raja, Enclosure A (written about 400 years ago).

B.—Chandrikacharya Charitam written about 15 years ago and published by Sree Vidya Rathnakara Theertha swamy of Sosali VyasaRaja Vidya Simhasana Mut.

C.—Life of Vyasaraja got published by the Late Mr. Lakshmi Narasimha Rao in the issue of November & December 1915 A.D., of Kalabhimani a monthly journal of Mysore. pp. 4 to 14.

D.—pp. do do in the Madhwasidhantha prakasika—a monthly journal of Mysore (Issue of June & July 1923 by K Ramachandra acharya pp. 1-6).

D.-2.—Extract from the very rare, (Madhwa) Guru *mahatmya* Prakasika by Janardanacharya of Kopra.

D.-3.— Do do from Guruparamparamrutam of Gokarna Mut.

E.—A brief History *in English* of Vyasaraja and his Muts based upon Vyasa Vijaya, *inscriptions and other sources.*

F.—A brief History of Vyasaraja in the form of a Praise song by his disciple the world renowned Canarese devotional poet PURANDARDAS.

F-2.— Do do from another author.

G.—Geneological statement of all Madhva Mathaadhipathies as corrected up to date showing the origins of the Madhwa Muts etc., (yet incomplete).

H.—Copy of an inscription showing the regard of Anegundi Rajas towards Vyasa raja and the granting of an inam to his descendant in *this Mut.*

J.—A *poem* of Purandar Doss describing the death scene of Vyasaraja *in Anegondi.*

K.—Copy of inscription granting Kundapur village to the 4th descendent of Vyasaraja showing the clear connection between this descendent and Vyasaraja after the Sosali branch Mut had shot off by the Raja of Barkur subodinate to the Vidyanagar (Anegondi) Krishnaraya Raja, [and ‡Emperor]

L. 1-2.—Copy of inscription granting to the same 4th and 5th Descendents by the suboidinate Raja of Sode, Hulikal and other villages in two stages after the Bifurcation

M. 1 to 10.—Mahazars from the various citizens of the places *visited* by the Swamies of Ch K. Vyasaraja Mut during their tours in those places including the Municipality of Chennapatna and (Abbur) the Hd.-qrs. of this Mut for over 500 years, that the insignia in question were being used by the Chennapatna K. Vyasaraja Mut from time immemorial.

N. 1 &—The stotrams of Navabrindavana in Anegondi showing that Vyasaraja and his successors had left for a time their distant Chennapatna Hd-qrs. and *lived* in the capital Anegondi of their Karnataka Empire at the Emperor's request and died there only.

P. 1 to 10.—Nirupa forms and Pictures establishing the title of Chennapatna Kundapur Vyasaraja *Mut* for being regarded universally as the Original Vyasaraja Mut.

Q. 1 to 3.—Nirupa forms establishing the title of Sosali Vyasaraja Vidyasimhasana Mut for its being regarded as Vyasaraja vidya Simhasana (a branch) Mut.

[Other enclosures to be shown at the time.]

R. 1 to 16 ***S. T. U.***—Some sample copies of rahadharies and other sannads granting inams to Vyasaraja's descendants in the Chennapatna *Mut*—by the Kings and Nawabs of North and South.

V.—Nirupa of Dodda Krishna Raja Wadeyar No. 1, issuing the iniquitable order for the amalgamation of the original with the (more influential) branch Mut.

W.—Nirupa of Krishnaraja Wadayar restoring the original Mut to independence.

N.B.—(Several older references to a similar effect have not yet been fully traced, though their existence is more than amply proved by *casual references, etc.*)

X-1 X-2 X-3.—Documents showing that the other independent and *older* Muts of Sreepadaraja (Padmanaabha) Theertha, and Madhawa Theertha (Majjegehulli) had deposited their idols, etc, regarding *this* as original Vyasaraja Mut and borrowed also large sums—from this Mut.

Y.—Nawab Hyder Ali's Nirupa dated 1774 A. D stating that the question of idols should no longer be investigated and that both Muts should remain *independent* as they were till then, and that the Sosali Vyasaraja (Vidyasimhasana) Mut should never take the name of the Chennapatna (Kundapur Vyasaraja) *Mut.*

Z.—*Dewan* Poorniah's reply to the collector of North Canara ? stating that one disputed idol was arranged to be given away by the swamy of the (branch) Sosali Vyasaraja Mut to the Swamy of the Chennapatna (Vyasaraja) Mut (original).

N.B. The letter p. indicates enclosures whose originals will be submitted personally

Enclosure B.

47

శ్రీమద్ది ద్వారకాధీశ కరశీద్రగవిరచిత

శ్రీ చంద్రికాపీఠార్చా చరిత్రం॥

(శాదూంగలాధీశదిశం)

లచ్ఛోత్రం వహసి బిభ్రశేనరథరం, దీవంప్రణా
మ్నాంమిశ, ప్రిష్ణి దీగ్గురుప్రంగవానపిరవ్ర,
శ్రీవ్యాదయోఽగీ శేశేకం॥ ఆనంబుంధీ కృశానిసిం
స్కృశవరోంభ్రీప్రుప్రదాంగీశిశపిగోష్ణోఃశ్రీరి
క్రీరీవదామిసుజనాశ్రు ప్రంకుబాంలోర్కిభిః॥౧॥

రామాంచార్చాసుధీమణోదగ్నిశయాంగభోద్భవరః
శ్రీమతోల బ్రహ్మజ్ఞాప్రిష్ణయశీశిరుఃకగుసూ
యాంసంవర్శోష్ణాదిమే॥ ప్రేశాంబాదిమవిష్ణకే
దినమణోవాగ్గీదినేనవ్యమే ప్రద్గాదోవరశాశా
భ్రూమివలయేనాసాద్రిపస్నిసంశబ్ద్రాభో॥౨॥

† అబ్జేవింశమశాయులేవటూరభ్రూత్పత్తిశ్రాత్రమం
శ్రీమతు బిబిస్రాడాంధ్రయశీశిరావగోజనతోల బ్రహ్మజ్ఞా
నామ్నాళిగురోల:॥ విద్యాత్రిప్తికృశీలయశీశమోగమ
ప్రిలిపిదశాంభిదం, భ్రబ్దార్ధిదశశ్రవానమకరోల
ప్రేప్రోగ్రామదీలోనమంఒన్॥

† అబ్జేనివనాభిదాత్మయేలయశివరాధ్రే శాలిమాంసా
సిశవ్రాదస్రిమనమద్రిభూద్భుదవిదాబ్జాభిధాద్రికారామల
నేల:॥ బ్రహ్మజ్ఞాబ్రిద్రయాంయశాదధరశాసాంయంత్రీ
దాళోష్ణ కాన్త్రంధస్రిమ్రశరకరశేండవమలింనళ్ళో
డురోల: ప్రీరయేల॥౪॥

మూరీలోస్రష్ట శేరంప్లవంగమపరీద్రాత్రింశద
ప్రాంజనాసూనోలనిగమనమహశోలిష్ణాంక్రశీల
శాద్వ్రాత్మయాంబ్జీశకే॥ శాలీవాహనసాబ్ధియుగ్మి
యుగళం జోర్ణం శ్రీకంలిఖింస్వాంనింబ్రాంమనసాద
ధారీశదియం సంబ్రాయురః ప్రాయుగాశేల॥౫॥

శాశే.
గళ్ళి.

1477 A.D.

1500 according to some 1498 A.D.

(4) **** marks

అ బ్ధీ రం ధ్ర శి యుం వ నాధి వ రి హో లీ బీ మ దా మ్నే భ వం,
జ్ఞే ర్ప్ప చ్ఛ్రై భ్ర మ న స్స లభ్ర్రా ము ల్లా ం కు చ్ఛ్రి న్న ది హ్మ్మ ర్ణే న ం॥
అ బ్ధ ి క్ర మ నా ము కీం ది మ ది నే మ ం ప్ప్ర కృ ష్ణ్ణో భి ద్రం,
శ్రీ మం ం గ జ్ఞ గ డ్డ రా వ ని భ్ర ర ం సూ ం చా ర్థ్థ ద్ర్యం ద్ధ్ర్ప్ర ప ద ం॥
(+ + + + 14 marks)
ర శ్రీ ం ధా ని న సం ర్ం ధ్ర ప్ర్ర చా ర బ్రూ ం దా నా ది నం నా ద్ర యం,
స్త్రీ ద్రా జ్ఞ్రీ ం ప్ర్ర న రా ం ప్ర్ర గ్ర్ం య ర ష్ట్రే ర భ్ర కీ ర్ర ష్ణ్ణో భి ధా నా ం య నం॥
ర శ్ర్ం వ ర్ర్ర శ్ర్ం ర్ర్ం భ్ర్ర్ం సి ద్ర వ ళ్ళీ ప ష్ట్రే ఱ ర కీ ం గ్ర్ ని శ కీ ష్ట్రం భ్ర్ర్ర్ల
భ్ర్ర్ ని సి మ ల చ్ర్ర నా మ క మ ద ం ద్ర్ర్ర్ ం సు శో ం స్ర్ర్ ప ం॥ ౭॥

ని మ్ళా యం త్ర్ర క ల ం క మీ ల్ల్ల్ ర్ర్ ర ం ద్ర్ర్ర్ ర్ళ్ళా ధ మం భ: ప్ర్ర్ర్ ం
బ్రూ ం ద్ర్ం కం ఠి న కా ల సా ం ధ న భ్ర్ర్ ష్ట్ర్ర్ ం గా ం త్ర్ర్ శో ఱ భి భి ద ర్ర్ ం॥
ఎ వం స్త్రీ ం మ ఖి ం ం న ఛ్ర్ర్ ర్ర్ ర ం ళ్ళా ం ఢీ ఎ ల్ల్ ం సం ద శ ర్ం య న్న
ద్ర్ా సి ర్థ్థ ని మూ ం ళ్ళా ం భి శ ర ద ం ర్ష్ట్రే ద శా ం శు ద్ధి: ॥ ∨ ॥

శ్రీ మ ద్ధ్ర్ా స ము ని న శ్ర్ చ రి తం వి ద్ధ్వా ద ర్ళ్ళి క ర
ప్ర్ం ర్ష్ట్రే ర్ర్ ర్ప్ర్ద ప ద్మ ని ద్ధ్ర్ప్ర ర యో ఽ య ద్ధ్ర్ం ప ర్ళీ ఛ్ఛ్ర్ ద్ధ్ర్ ది:॥
ర శ్ర్ం ర్ం ఘా ము ని ర్ళీ ర్ష్ట్రే ర్ం ర్ర్ ర్ం ప్ర్ ల యో ఽ ర ర ద్ధ్ర్ ర్ష్ట్రే ర్ం
ఛ్ఛ్ర్ ళ్ళీ ర్ర్ ర్ం ర్ష్ట్రే ర్ ళ్ళా యో ఽ ర్ళీ ర్ష్ట్రే ర్ం ళ్ళా వి సు ధి యం ద ద్ధ్ర్ా ద్ధ్ర్ా యం
వా ం ధి ద్ధి: ॥ ం ॥

మేళాసుంళు జిల్లాగా చేరిదశమ కూంతలు నశించిన్నపుర
వకాలూంకు బసవ్నశం (వచ్చిపురి) గ్రామమట్లు — —
రాశంభాలూరోంబ వైష్ణవ బ్రాహ్మణారు వరాం
ర్ధగళ్ళు ఇంచి బాంళ్ళు శ్రీవ్రతం. అవరిగి చాండ్రిక్ర
శుభంలూంచు పశ్చిమంచిద్దళు. (బరశనదించ్చకాశం
చేంచలూంచు ప్రేక్షకులూం ప్రగళన్న మూడి -
— కోళ్ళ బిక్షంబు బుద్ధి అవరిగే ప్రసిద్ధిరు.
|| ——— ఆచంపశిగళ్ళు.. అబ్బుంగి బంచరు.
—— ఆగ ఆ ద్విజవరనిగే శిరోమణి (ఆ)
చెంభవిశి .—— కళ్ళిబరవన్న కళ్ళిదను.
చేలు || ఆ ఒకాలూన్నగాం ఉసిర్, ఆగ —— బ్రహ్మణ్య
|| శ్రీవ్రతవర ఆశ్రమక్కే బందు-మహాపతివ్రతి
2 Stars mark గళ్ళ బాంచకవ్రతం-క్కే సాంష్టాంగ ప్రణామ
** మమూడిచళ్ళు. ——— "దీర్ఘాయుష్మాన్ భవ"
అంచు వరుస — శిష్యవన్న
మూడి ప్రేమమంత్రాక్షరంలన్న ఆశీర్వదిసి
కొట్టగి కళుంట్టరు — నారిమణిరోంగూంచలవ
— నడగలు — — కేనగి బందోందగిద
మహా విపత్తిందను — విజ్ఞాపిసిదళు
ఆగ మునివరరు — వలుంచే నిన్నిష్టగే శ
|| రిబ్బరు జినిసువరు, ఆచరో మూడలు నిన
శరళన్న నమగే నేమ పిన్నేబిక్షంగు
లిన్నిట్టే మూడి- నాగరిసి ఉను.

[illegible]
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not correct see Pictures I & II also Upasa Yaga Slokas p. 760.

[illegible]
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[illegible]

శ్రీవాసుదేవయ్యగారి కుటుంబ అంశపరంపరలో పుట్టిన (బ్రహ్మదత్తులు)
శ్రీకృష్ణ దీక్షితులు, బలభద్రశంభు కవిగారి, రత్నగిరీశ్వర
శాస్త్రిగారి, రంగాచార్యులు కేశంతరవంశపు ఆరాధ్యాగ్ని
హోత్రులగారి పవిత్ర ఆరాధనలు నిరీక్షిస్తూ శుభ్రాక్షరాలతో
ముందుకు.

వాసనలు ప్రసాదించిన శతకాండవిజయం
మాధవరాయుడు బ్రహ్మదత్తుడు, శిష్యులంతా
ముందుకుండిపోయారు. పోతరాజు శ్రీకృష్ణరాయుడు
కాలధర్మం చేసారని జాలిపడుతూ కావ్య అగ్ర
శిల్పిగా పిలిపించి వేదవంశపదాన్ని కొనసాగించి
శిష్యుడు కేశంభట్టు కోరికలు ఉపశమింపచేసారు.

ఈ గాథలు విన్నవారు విశ్వంభరవంశోద్ధరణ
బ్రాహ్మణ కృష్ణోపాధ్యాయ దీక్షితుల ప్రసాదాలు
విజయనగరపు పోతరాజు ప్రసాదాలు
రాని తూలు మరిగురు ధ్యానాదర్శనం, భక్తుల
పూజాదికాలన్నీ పిలిపించి మనసారా పట్టాభిషేకాన్ని
కొంతకాలం చేసారు.

శ్రీవాసుదాసాయణగురుప్రవీరభేరిశం దేవాప్రజావిలాసం
శ్రీలలోపదేవరదిండుమాయ విభుప్రోలాసాప్రవిస్తారిశం॥
రసజ్ఞ ధ్యానగురుప్రశిష్య జయసారాయం జోగిరాజు జాతకనామ
జీవజిజ్ఞాసాదినం మహిళాలపరంపరవిజ్ఞాన [illegible]

This history of Sree Vyasaraja has been published under the direction of M[r] Lakshmi narasimha as the agent of Sree Vyasaraja Siddha Sadhana Mutt at Sosale.

రాం ఔం

Encl. D2 Page no 54

~~A Extract~~ from the "Guru Mahatmya Prakasika" by Janardanacharya

శ్రీ గురుభ్యోనమః

"...కోత్ర"

౧౫ శ్రీ [illegible] ‖౧‖ [illegible] ‖౨‖ [illegible]

[illegible] ‖౩‖ [illegible] ‖౪‖ [illegible] ‖౫‖ [illegible] ‖౬‖

God in the form of a cursa as the 1st Guru

శ్రీ [illegible] ‖౯‖ [illegible] ‖౧౦‖ [illegible]

అవశ్యమస్మాబ్జదినమలి భక్తిశ్రేష్ఠులు వర్ణించుటకు
జిది మధ్వశ్రీ ధ్వనులలో ॥౧౧॥ భక్తిధ్వాన్త్ర మంశోం
Sesha Acharya డేరు బ్రూమిం సుశాంవిలి మేం రదరు వాంది శిల్పోంచలి
అవశాలు శేప్పిం సు శుద్ధ వర్ణమధ్వలోక మ్యాం సు
ఆచదద్ది కోల్ళరి ॥౧౨॥

was born Kali soka 4338. Vilambi. మధ్వచారాంసురు వాళు వావిరద మేలాం శసూంరి:
రక్ష ఎంటన వర్ణిళుంబిం సు ప్ప్ ఉయ్య/శ్రీశిలంగు
మధ్వగోల్ధన శమంతో శోల్ణాక ॥౧౩॥ దేవి చ్రోటిట్ట
ఆ ప్రశ్నటారాం సు శేమయుంజి ఆగలు పైవ్వశాప్పది.
ఇ శ్రీశేనవ ॥౧౪॥ వడిసి అజ్ఞాభ్ శేవ్రోత్ప్ర థించా—

నందవర్ణదిపట్ట శోళ్ళశేవి శ్వంశశిదుప్పట్ట బ్రాహ్మో
వదూంశవాం డుశా, బ్రహ్మవాంత్రీ శ్రీ బ్రాహ్మీ భవమూం
డి మేశదరు భ్రూమిం శేళ్ళదల్లి ॥౧౫॥ ఎంటరిందలి అదిశ్
షష్టిం లి శర్ణదిట్ట వమూండినడదరు. బ్రాహ్మశారద
శోళ్ళశర్ణదిశంగళాబ్దదవాంప్రి శుద్ధద ॥౧౬॥ నశ
మిదినదల్లి క్షాణాదికోళదే బదరిశ్రమదరు, అల్లి
గ్రంథవ శ్రోల్ది కోళ్ళశనంరు కోండరు శ్రీదశాభివ
శ్రీ బాదబళ్ళంసుతి ॥౧౭॥ అదరవల్లలి పద్మనాభ
శు ధరు నర్ణదనవమ మూంద దశంశశిదిన ఆదభూం
Rakthakshi దరక్షనేత్రద శాంశిణకాంశ్రీదే ॥౧౮॥ దినదినదర
రూం మిర్ణాలోక్షశే ॥ — — — × · × · × · × · × ×

బడగమిర్ణయుద బ్రహ్మ భారంసూంద శాస్త్రి బందాగి
Vidyadhiraja the 7 from Madhwacharya. బ్రీడికోండి ॥ నవనశంసుశిశేనశోంట్ట రశ్ప్రనాంబ్రీ
శిష్యనైవేదలు బ్రహ్మభారిశేనదియంసుశిశేనశోంట్టరు
ప్రీలక్ష్మాంశి విద్యాధిరాజరందు శుశుభ్ర [redacted] ఉశేనశ
లు టట్ట విదేవ్వాలపదోల్శమూం డ్యాగి వేట్ట శోంట్ట నైవేద్య
రిప్రశిమయుశోంట్టదోల్శవాంర్శ ॥౧౯॥ అవశేప్రదవం

సాల్వశింగళు లలు ఉట్టు కొండు దిజయందదశమియంతలి
చేలాం దిగ్విజయం ధ్రువాంగళు ఉసిశోం టట్టు। దిగ్వ
న్నేమాండు శరలు విభవవష్టే చ్ఛేత్రే శుద్ధదోళగే
శరసికొండు బదియం లి ఉట్టరాంగల్లే ॥గ్నగ॥ లు వర
చేలవేమాండి బుడళప్రిలియం న్నె బడదేలు నర్వదేవ
కొళిగినొకొం టట్టు దేవరప్రాంజలేమాండెరు॥ మద్వ
శాద్రే నిశ్చవాగి శేవ్మ రిల్లి యిందలి చేందవాంగి డోళ
మద్రపేశియం ప్రిలి పెడికొండరి॥గ్నా॥ బింగిదోల్లుకొం
టాండ మాంనదబద్రుళపంచమియాం లి విభవవష్టే ది
దేవ్రయంసాంశ్రే గానడెబరాష్టే। అదరమ్మాలళోయిందవ
రు విజయం వు మాండి కొండళ్ళశశుక్లే వష్టే ది బొండు
రంగదిసాల్వ మాంనద దల్లిష్టే నడే నిశ్శ నిం రేసి కొండ
రు భ్రూంద్ర మాంనదభ పొణ్ణమి యం ల్లి॥భ్రూం గిలరద్రి న్నెను
నిమిశ్చే వాగి (న్న) దేవరింద ఆష్టే ణావప్పువంథా॥

భ్రూం గిలరద్రిదేవియంలు నిను డిదళాంకొగన్నెలు ---
నిల్వుదవణథా నన్నెయాంత్రేగాబరలిబ్బాడరి. నిమ్మదే
వర॥గ్నన్నెలు॥ పాదశమలవ నోడి శొంళ్ళశయిద్రే
నేందళు వేదవ్యాదశ॥ దేన్నిద్రిలిసాం లుద్దు నేవణదాం
న్నెనపేలవన్న నిమగే కొండువదు - ॥గిశి V-॥

one star mark in * indicates Rajendra as the successor (కొడి) of the Uttarade Mutt

|| దేవమలంబవష్టేదలి శ్రేష్టే శాంస్థి బందను.
॥గళం॥ బందు బేడి కొండే నాంశనదశమీదన్నెనే వ
|| జయం వలు నియం నాంశనింవలుంశిన్ కొం టు బ్రోశ
దట్టరు + ఇళ్లం - ॥గళ॥ విళంబి వత్సరద పుష్యదాంగ
విద్యాధిరాజేంద్రరు కరనదల్లాగ॥ రాజేంద్ర పత్నీక్షర

is the Equator of Rajaraja Mutt

Rajendra's successors will be found.

ಬಿಂಗದೇವಿ ನಬಚ್ಚೆಂದವ್ಯಕ್ತಿಂದಲಿ ಶ್ರೋಲದಶಿವೆ.॥

ಚಿಲವಮಂ ಶಿಲರಮ್ಮುವಮಂ ಜಿಲಂಬು ವಾ ಪಬು ದೇವಶಾಂತಿ(ಯು) ಗೆ
ಬ್ರಹ್ಮ ಜಂಬೂದಲ್ಲಿ ನಿನಾಭವವನ್ನು ಕೊಂಟ್ಟರು. ಆಗಿಲ್ಲ
ಭಿಶಂಧ್ದ ನಪ್ಪಮಿಂದಿವಪದಲ್ಲಿ ಪಟ್ಟವಾಂಕಂಟ್ಟ
ನವರ್ಣದೇವರನ್ನು ಬದಿಯಂಲ್ಲಿ ಟ್ಟು ಕೊಂಡರು.॥ಗಳಲ್ಲಿ

Vidyadhi raja next ordained Kaveeswara as the VIII.

ಕೆವಿಲಂದ್ರಶಿಲಡ್ಡಿಣಿಯದುನಂ ನಾಮು ವಿನಿಟ್ಟು ನಂ.
ದಿಗ್ರಂಥ್ಥವಡಲ್ಲಿಬಾಗ್ಗೆ। ಲಂಅಲರಿನಪಂವಶ್ರೀಶಾದಲ್ಲಿ
ಶ್ರೋಲದರು। ವೈಶಾಖಶುಲ್ಧಾಷ್ಟಮಿಯಂಕದಿನಿಯಂಲ್ಲಿ॥ಗಳ

Rajendra who failing to succeed in Kolardi Mut established a new Mut called them Rajendras Mut but subsequently (from the famous remote successor Vyasa Raja) Vyasaraja's Mut

ರಾಜೇಂದ್ರ ಶಿಲಧ್ಯರಾಂಗಲಲ್ಲಿವಾಂಕಿಕೆಲ್ಲಿ ಜಯಂಯಂಬುನ್ನದಂ
ನಿಂದುವೆಮುಶಿಗ್ಯಂಂಡು। ಬರಲಲ್ಲಿ ಬ್ಬಿಕ್ಕಿದಲಿ ಶ್ರೋಲದ
ಶಳ್ಳಕೊಂಡು ಶ್ರೋಲದಾಂಶುನ್ನುಶಿಲವ್ಯದಿಂದ॥ಗಳಲ್ಲಿ
ಲ್ಲಿಯಿಂವಶ್ಚಿಕೊಂಮೋಂಯಂಂದರಂಗನಾಥಶಾಸ್ತ್ರಿಯು ಬಂದು
ಮದ್ವಶಾಸ್ತ್ರಿವ್ಯೋಲದಿ ಬ್ರಹ್ಮ ಚೆಯಸ್ಥಡಿಂದಲಿ। ಬ್ಬಿಪ್ಪೇಶನ
ದಿಶ್ಚಿ ಪಟ್ಟಿಕೊಂಟ್ಟು ನಾಮವಿಟ್ಟರಾಂಗಲಲ್ಲಿವಾಂಕಿಲಕೆಲ್ಲಿ
ದ್ರೆಂಯಿಂದು ನವರ್ಣದೇವರ್ಕ್ಕಿ ಕ್ಷಿಣಿ॥ಗಳಲ್ಲಿ॥

When Vyasaraja ~~re~~ eclipsed the predecessors of this in the new branch.

Enclosure

D3.

गुरुपरंपरामृतम्

पंचमः स्तवकः

ततोयथौव्याघ्रशिलापुरंमुनि
र्मुहुः स्वकीयैर्विभवैर्महीयान्॥
तत्रस्ववर्गीयजनैर्महादरा-
त्समर्चितोऽभूद्गुरुराजएषः॥१॥

हे एकदां दिग्विजयार्थ पर्यटनं करून निघाले तेव्याघ्रशिलापुर (हुलेकल्ल) एथें जाउन पोहोंचले; तेव्हां तेथील स्वकीय लोकांनी यांचा बहुमान करून त्यांस तिकडील मठांत ठेवून-घेतलें॥१॥

once this swami (Bhoo Vijaya Ramachendra Theertha) (of Gowdsaraswaat brahmin mut at Gokarna & Parthagalee etc) went to Hulikal was honored by the people of his sect & placed in his mut at the place.

अथैतन्नागतान्छ्रुत्वा व्यासराजमठाधिपः॥
लक्ष्मीनाथाभिधस्तीर्थपादोमुदमवापसः॥२॥

स्वग्रामांत प्राप्त झालेल्या या गुरुवर्यांचें वर्तमान ऐकून, तेथील कर्नाटक देवास्थ श्रीव्यासराजमठप्रवर्तक श्रीलक्ष्मी नाथतीर्थस्वामीकार संतुष्ट झाले॥२॥

Having heard of the arrival of this Swami - Lakshmi Natha swami of Vyasaraja Mut - was very glad.

समागमेऽच्छुरेतेषां लक्ष्मीनाथयतिस्वदा॥
आह्वयामास वेङ्कप्पनामीणं परमादरात्॥३॥

त्यांनी भूविजयरामचंद्रतीर्थांची भेट घेण्याच्या इच्छेनें गौड-सारस्वतब्राह्मणांतर्गत वेङ्कप्पायांस आपल्यामठांत बोलवून आणिलें॥३॥

Thereafter He (Lakshmi Natha Theertha Swami of Vyasaraja Mut) arranged with Mr Venkappa a Gowda Saraswata brahmin for meeting Hiser Swami.

P.T.O

Enclosure E.

A BRIEF HISTORY OF VYASARAJA,

and his predecessors and successors

from the well-known Vyasavijaya by Vyasaraja's disciple and successor Sreenivasa Theertha (and inscriptions mentioned in Epigraphica Carnataka, and Epigraphica Indica, and the Gazetteer of Mysore, etc.)

[Inscriptions of Bangalore 153 & of Shimoga 85 etc., etc.]

It is well-known that:—

(*a*) RAJENDRA THEERTHA the VIII from Madhwacharya in Madhwacharya's original Mut was *first* ordained *to succeed* VIDYADHIRAJA the VII in that Mut and this Rajendra Theertha who was on tour could not come and succeed to Madhwacharya's Mut during the last moments of his guroo Vidyadhi Raja Theertha.

So Vidyadhi Raja Theertha *next* ordained KAVEENDRA Theertha who actually succeeded him in the Madhwacharya's Mut as the VIII guroo.

Please *vide* Encl. D2 portions marked * and G. pages 2, 6 and 7. ^ D 1 lays

(*b*) Thereafter Rajendra Theertha established a *new branch* Mut called *at first* Rajendra's Mut and *subsequently* Vyasaraja's Mut, etc., just as other Muts also are called by different names at different *times*.

This Rajendra Mut was the first or senior branch from Madhwacharya's Main Mut while Kavindra Theertha's branch or junior branch was (or continued to be) called Uttaradi Mut. Encl. G. pages 2, 6 and 7.

Jayadhwaja Theertha, Purushottama Theertha and Brahmanya Theertha were the II, III and IV successors (guroos) in this senior branch Mut or the IX, X and XI from Madhwacharya, respectively. Encl. A. Sloka 34 and G. p. 2 and 6.

(*c*) Both the III and IV guroos of the senior branch, lived and died close to and in *Abbur* (*near Channapatna*).

(*d*) But Brahmanya Theertha the IV became famous through his acts and through his only disciple and successor Vyasaraja, as briefly described below.

(*e*) When this Brahmanya Theertha was living in Abbur, a rich couple halted there *en route* to Benarese. The husband died (of fever). The wife wanted to immolate herself as Sati.

To obtain (according to custom) permission and blessings of the elderly and holy persons in the place, *she* came finally to Brahmanya Theertha. Strangely enough, Brahmanya Theertha blessed her by saying, "Long live yourself with your husband!! You will also have two sons, give *me* the eldest son, as soon as born" without allowing him to touch the ground—(for making him the future Vyasaraja.) Encl. A Sl. 37 and 38. C. and D, portions marked. * *

The husband revived. The first son was in due time born and given also to Brahmanya Theertha. Encl. A Slokas 39, 40. B. Sl. 2, C, D-1, F-1 and F-2, portions marked. * * *

(*f*) Brahmanya Theerthanursed the babe in his Guroo's cave at Abbur got it invested with the sacred thread at the age of 5 taught before his 6th year all preliminary sastras, ordained this babe in its 7th year as a sanyasi in Channapatna itself, for becoming his only disciple and successor, *and* called the babe sanyasi by the name of Vyasa Theertha Enclosure A. Slokas 42, 43, 44, 46, B Sloka 3 and Encl. C, D-1, D-2, F-1 and F-2 portions marked. †

(*g*) The babe-sanyasi Vyasa Theertha was sent away immediately after ordination to the *younger* Sreepadaraja of Mulbagal (Brahmanya Theertha's maternal aunt's son in Purva Asrama) *for studying*. Vide encl. A. Sl, 48, 49, B. Sl. 3, C. D/ portion marked † † and F-1 (7) F-2 (8)

(*h*) Vyasatheertha completed his studies, and wrote rough sketches also of several monumental critical works, on what he studied even before his 19th year. Encl. A. Sl. '9.

(*i*) Vyasa Theertha with his two guroos went to Pandarapur and on their dreaming of the exact spot as shown in the sketch plan annexed where the Satyabhama and Arjuna worshipped idol of Rugmini. of Satyabhama *sameta* Venugopala Krishna was burried, in the bed of Bhimarathi, and after getting the box exhumed gave the box itself to Sreepadaraja Encl A. Slokas 51, 52, C, D/ marked. §

(*j*) [The box could not be opened and was kept in Puja for some time.]

(*k*) One day, when Sreepadaraja, on reaching Mulbagal, wanted to bathe in oil, and ordered Vyasa Theertha to perform the pooja of all his mut idols, Vyasa Theertha prayed with eyes shut to God Krishna and the lid of the box flew open and the idol of Shee Venu Gopala Krishna jumped up and began to play, upon the flute and also dance to the tune of Vysaraja's prayer songs, (especially his Krishna Mangalashtaka,) etc. Encl. A. Sl. 53, 54, 55, 56, 57 & 58

(*l*) Sreepadaraja who was told of all these events rushed from his bath to a window and saw all this to be true. Encl. A. Sl. 61-C, and D-1, page 5, line 10.

(*m*) Vyasa Theertha prayed to Shee Krishna to stand in a unique, Silpasastra Virudha position, with his left leg over the right in order to commemorate the events of this special favour shown to him and the idol *did comply with* this request. Vide Encls. A Sl. 59, 60 and P-1, P-2 and C marked, † † † †

(*n*) Sreepadaraja shortly after this gave this idol to Vyasa Theertha himself. Vide Encl. A. Sl. 62.

(*o*) Brahmanya Theertha also gave away all his idols by crowning Vyasa Theertha in his Mut (and passed away shortly afterwards.) Vide Encl. A. Sl. 62, 63. and 65.

(*p*) When Vyasa Theertha was *staying at Channapatna*, the world renowned Canarese devotional poet Purandar Doss met him and became his disciple. Enclosure F-1.

(*q*) Purandar Doss built a small Kattay and the small slab-walled Sanctum for his guroo Vyasa Theertha's bathing and Puja in Channapatna. Vide Encl A A and M 1.

(*r*) This small sanctum became the first and the only substantial nucleus of the Mut of Vyasa Theertha, who was the first among the Maadhwa Sanyasees,

to begin living in a princely style, giving up the practice of living on *Bhikshanna* and in *sheds*, *tabernacles*, and caves, etc.

(*s*) Vyasa Theertha himself made additions to this small sanctum and got his own figure cut upon a stone pillar so as to be facing the sanctum and the god idols when puja boxes were placed there, and he was performing japa.

(*t*) Shortly after this, Vyasa Theertha started on a tour in the North and met Kanaka Doss also, and honored him more than any body else. When in Benarese, Vyasaraja met several opponents. He won victories over 108 pandits such as Gadadhar Misra, Paksha Dhara Misra, Vaajipeya Narasimha Yogi and Linga Misra of Benarese, etc., and earned also 108 Jayapatrikas. Vide Encl. F-1. marked 108.

(*u*) Vyasa Theertha earned also the Mohammadan royal insignia from the then Mohammadan Emperor of Delhi in 915 Hizri, s. s. 1422 or 1500 A. D. Vide Encl B. Sloka 6 and C portions marked * * * * and the subsequent Rahadaree of 1211 Hizri mentioned in Encl. (c c)

(*v*) Vyasa Theertha visited Sreerangam, with all his paraphernalia and settled disputes of Vaishnava and Saiva limits there in the boyish way of holding his breath and running. Vide Encl. A. Sl. 71, 72, 74 and 75.

By this time Vijayendra ordained by Vyasaraja himself but given in adoption to Surendra's Mut and Vadiraja of Sode Mut both of whom became very famous commentators shortly afterwards—had been studying under Vyasaraja.

(*w*) Vyasa Theertha built a tank called *Vyasasamudra* in *Kandakur* at the Kadapa—Mysore frontier, across the river Papaghni. Encl. A. Sl. 90, 96 and Mysore Gazetteer.

(*x*) Vyasa Theertha performed for 12 years the puja of Venkateswar in the Tirupati Temple and made an offering of all his *Jaya patrikas*. Vide Encl. A. Sl. 88.

(*y*) When Vyasa Theertha in his tours sat, during 1520 A. D. on the throne (now inherited by Mysore) and saved the Maharaja Krishnaraja of the then very extensive Karnataka kingdom of Vijaya (Vidya) nagar, from ***Kuhayoga*** calamity, Vyasatheertha came to be called VYASARAJA, and the King requested this Vyasaraja to remain in the capital Anegondi itself as a guardian angel to his family and court Please vide Encl A. Slokas 98, 114 to 119 and 133 and also B. Slokas 6 and 7 and Encl C. D, and H portions marked + + + +.

(*z*) Vyasaraja seems to have been a contemporary of Krishna Chaitanya and Vallabhacharya of Bengal and Guzerat respectively and to have presided over a disputation in Krishnaraja's Court at Anegoddi when Vallabhacharya was engaged with and defeated some Adwaitees in Anegondi—during the latter's Southern tours.

(*Z*) Shortly before the death of Vyasaraja, he asked, KANAKA DOSS, who knew the past, the present and the future, to state how many more births each one of the three friends *viz*, Vyasaraja, Kanaka Doss and Purandar Doss has to take. Kanaka Doss replied to Vyasaraja " you have to take three, Purandar Doss has to take two and I have (this dog has) to take one only." Some traditions diminish these numbers by one for each * * *

(*aa*) Vyasaraja and even (i) his successor Sreenivasa Theertha and Sreenivasa Theerthas successor Rama Theertha also lived and died in Anegondi itself. The death scene of Vyasaraja is described by Purandar Doss—an eye-witness. The Vrundavanas of these three guroos have therefore been constructed close to one another in an island of the Thungabhadra called *Nava Vrundavana* within Anegondi territory itself Vide Encl. J & N-1 N-2.

(*bb*) Some forty years after Vyasaraja's death (and after Sreenivasa Theertha and his successor Rama Theertha also died), a bidi or non-pontifical sanyasi desciple (*i. e.*, a sanyasi desciple not ordained for succeeding in any Mut), who was called Lakshmi Kanta Theertha and who had taken asrama for the sake of merely renouncing the world from Sreenivasa Theertha as a bidi sanyasi of Kumbakonam and who first studied under Sreenivasa Theertha as a co-student of Rama Theertha and then also under Sreenivasa Theertha's successor Rama Theertha, started about 300 years ago a new branch Mut under the title of Vyasaraja's (imaginary and figurative) throne of learning, or Vidyasimhasana Mut which title was assumed by the originator of this new branch Mut, in as much as this originator studied under the guroos of the (original and true) Vyasaraja Mut *viz.*, under Sreenivasa Theertha and was thus connected "*by learning or Vidya*" with *Vyasaraja and his suceessors*, and therefore justifying the assumption of the title of "*the throne of learning*" of Vyasaraja or Vyasaraja's—Vidyasimhasana *in contra distinction* to the *real Simhasana or true throne of the true Vidyanagar kingdom* (now inherited by Mysore) which title the original Vyasaraja's *direct descendants* of Channapatna Kundapur Vyasaraja Mut do still retain. Vide Encls. (the two nirupas or rayasa forms of the respective Muts) P. Q. p. & G.

(*cc*) Raghupathi Theertha the 4th descendent of Vysaraja in the direct line of Channapatna Kundapur Vyasaraja Mut (and the 2nd gooroo of this Mut after the Sosali branch had shot off) who earned the inams *in Kundapur, while yet in Anegondi* and called therefore Anegondi Raghupathi Theertha in the Silasasana granting him Kundapur (Kotadivasa) inam, has been admitted even by the High Court of Madras as belonging to the direct Vyasaraja Mut called Channapatna Kundapur Vyasaraja Mut. *Vide Enc. K.*

(*dd*) Raghupathi Theertha's successors who earned some more inams of Sode, Hulikal, Savanur, Gadag, etc., in the North and Boodinatta, Pacharlapalli, etc. in the south have been regarded as direct descendents of Vyasaraja by the Rajas of Dombal, etc., in the north and Sulagiri and other Rajas in the south. Encls. H. L. R-2 S. T, U. and (g) (l). D 3.

(*ee*) It is obvious (from the extensive records available even now after the destruction of several others by various causes mentioned in para 7—of Mut No. 1212 of 2-2-24) and from the decisions of officers of the inam settlement, and the final orders, Silasasanas, etc., of the Maharajas and Nawabs of Mysore, Savanur, the Peishwas and various other Rajas of the North and the South) that in spite of some of the guroos now and then of the Sosali Vyasaraja Vidyasimhasana branch Mut having attempted to secure the amalgamation of the original Vyasaraja Mut with their branch Mut, on various occasions, the two Vyasaraja Muts have existed simultaneously and separately for over 300 years since the date of bifurcation of the Sosali *branch*. *Vide Encl. G.* page 2 and 6. and D 3. that the attempted and even forced amalgamation secured in 1726 A. D. by the orders of Dod Krishnaraja Wadiyar No1. not was finally decided to be unjustifiable and

the old order of things was restored (after 13 years of deep consideration) in the time of KrishnaRaja Wadeyar No. II in 1739 A.D. Vide Encl. V. W. and re-affirmed by Nawab Hyder Alli in 1774 A. D. also. Vide Encl. Y.

(*ff*) Of course, prosperity of each Mut or other institution depends mostly upon the worldly wisdom and tactics of the guroos or other managers of the institutions—which, however, cannot change its true origin.

(*gg*) Therefore there exist now, two Vyasaraja Muts one, the original in Channapatna, called Vidyanagara Karnatasimhasanaroodha (Channapatna, Kundapur,) Vyasaraja Mut with the 32nd Guroo Sreemat Lakshmi Manogya Theertha Sree Padangalavaru-and another called Vyasarajas Vidyasimhasana adheeswara Mut at Sosali with the 36th Guroo Sreemat Vidya Varidhee Theertha Sree Padangalvaru as their Heads, respectively. Please Vide Encls. G. pages 2 and 6.

Encl: F1.

శ్రీగురుభ్యోనమః.

వ్యాసరాయులవారి పరమగురువర్యులు, పురందరవిఠలనేపరదైవ
మకాగుండేవారు. వ్యాసరాయరవారిచరణారవిందములదరి శేన
యనగి (సం Purandar అంట) యిల్లుజన్మదరస్మరణపలది
దొరకితో॥ సాసిరాంరులకోలది పాదన్న ఆజ్ఞిరి॥ శ్రీశేనభజ
నువరే అధికారి నానాకే దొడ్డిగ రచిర నారపురందరవిఠలన్న
దానదరకరుణావ్రయనమేలే ఇరలాంశి॥. వ్యాసరాయ
రి గురుంటి దేవశిల్లర జ్ఞాన, గురుంటిదేవశిల్లర భక్తి, గు
రుంటి దేవశిల్లదమంత్ర, గురుంటిదేవశిల్లరయిూన, గురుం
టిదేవశిల్లరక్రియా, పురనవ్రచవాసిరంకెకాణిబేల॥
గురుల వ్యాసరాయర్కరలాంది, యనగి, వరమదామంత్రవళ
వ్రపదేశిసిరతుంటి పురందరవిఠలనే పరనేంరు అంటిరుదిర
భ్రయవనల్లా పరిడసిసిరతాంశి॥

Purandar does stating that Vyasa Raja was kind enough to become his Guroo.

శేటిగాలిశాప్రకారఅవతారనేనిసిరి, వ్యాసాబ్ధియన్నదర
టిసి, రేశారవళగల్లా భూసురశ్రీశిగిబిడరి గాళురాంయ॥
వ్యాసరాంయరు ఎంబట్టిదేరనిలవంతే రేశాధిపతిగి బారతుడయిూల
గవనినుంది సింహాసనవనేరి విరరి. వాంసురిదవ పురందరవిఠలన్న
దానశిల్పనన్నళియ యన్నినిరేంతేరు॥

ఉూరన గాళుటి శ్రీయరాన్నాబల్లనేం, తొసిు శిష్యగళు ఇల్లద
స్థళుంటిదరుం, వ్యాసశిష్యియు శుల్క విశేవ వర్ణిసిరా, రాశిదాంద
రుమిశ్రేన సోలలని రాసి(న) మంటిరేంతే, రాంరుంవళగి, రాశ్రీమిస్రా,
పట్టీధర, వాసురేవ వాంశిపేయు, నరశింహయిూల శ్రీ, లంవమిశ్రాగి,
సుందరవిఠలాంకితరనుం శింభుమంటి మిశ్రసి, బయపిశ్రీకేయుబంశ్రీ, వా
సుశ్రీవసోళ్రాలక్రిష్ణ గి, భూపగాణా గుంటిశ్రీరి, శ్రీశాపురందరవిఠలఈతాంకిత
ఇంద్రాధిపతిగదిగతరిరా తంసురాధ్రేంగ్రిసి విరరిచినవరంయి॥ ళ॥

Defeated 108 opponents.

---వరళుద్రే ళురళింభసాధరకోళుర్భిసిదచింత్రనంతేల్లు, రేరుంగు
రర్బ్రహ్మణ్యశ్రీతీర్థరవరప్రవరనేరిసిరినల్లు ---

***

3 stars mark

Encl: F2

66

పిన్నిరడ్డివాండ్లారలి, రంరాంపాంచన్నన, మీల్యాంది
మరకిరందు, ప్లూన్ని నిళారక్-మీరి నల్ల మాండ్రి పిన్నవ్వాం
రింప నామవిబ్బి కిరరలు॥ నాళువ్వా నిరాంయిరలు॥ మీయనా॥
ళ్

—"— "— "— "—

ప్రిరులరలుష్ళ్, వ్వాసీంర్రనే ప్రనినయినరనిసిఱిన్నిరరు,
కట్టిమిం మియను తుళ్ళతలి మివ వామనసిళాంనసే,
కేలినిరరప్పేరట్నా నివనము॥ ళ "—

ఆరులరలుష్ళ్ నికలాంన ళుళాంన్నిళ్రాం, ళ్రరాంనికిలార్రమళ్
మాంశిళ్ళదు, మాంర్రనశ్రీడంనచ్రీంగిశ్రి మానేనాశేళా॥ భ్రీరాం
నారాంనశిళ్రిరాంకాన, నాళువ్వా నిరాంయరలు॥ ళ"

రలుష్ణ నిమిన్న కారిప్వా సీంర్రనే కాంయనిర్రాంకరలుష్ణిం
దికరలుబ్రమ్మన్వాశీర్రనిరలు॥ శీరమాంనిరనిళ్ళిశీరర్రనా
రలు ళుళ్. —"— "— . Etc. Etc॥ V॥.

tt

As the notices regarding the instruments used in the line is not finished yet this work is still incomplete — but only as regards the objects — history and Matha upto the names in succession the genealogy is being completed.

INDEX

TO

The GENEOLOGY OF

Suddha DWAITI (MAADHWA) BRAHMIN MATHAADHIPATI Guroos

1 **Sree Hamsa** (God himself)

2 **Chaturmukha BRAMHA.**

The First Yati of the 1 st Mut — 3 (a) Sanaka. (b) Sanandana (c) Sanat kumaara (d) Sanat sujaata (Sanaathana)

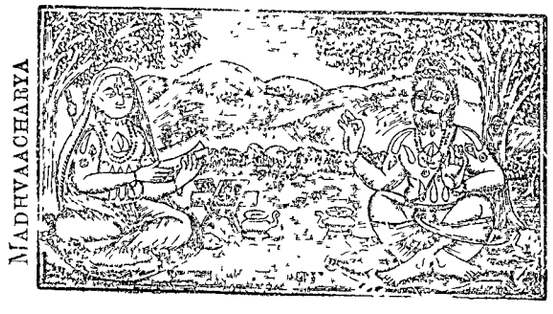
4 Doorvaasa

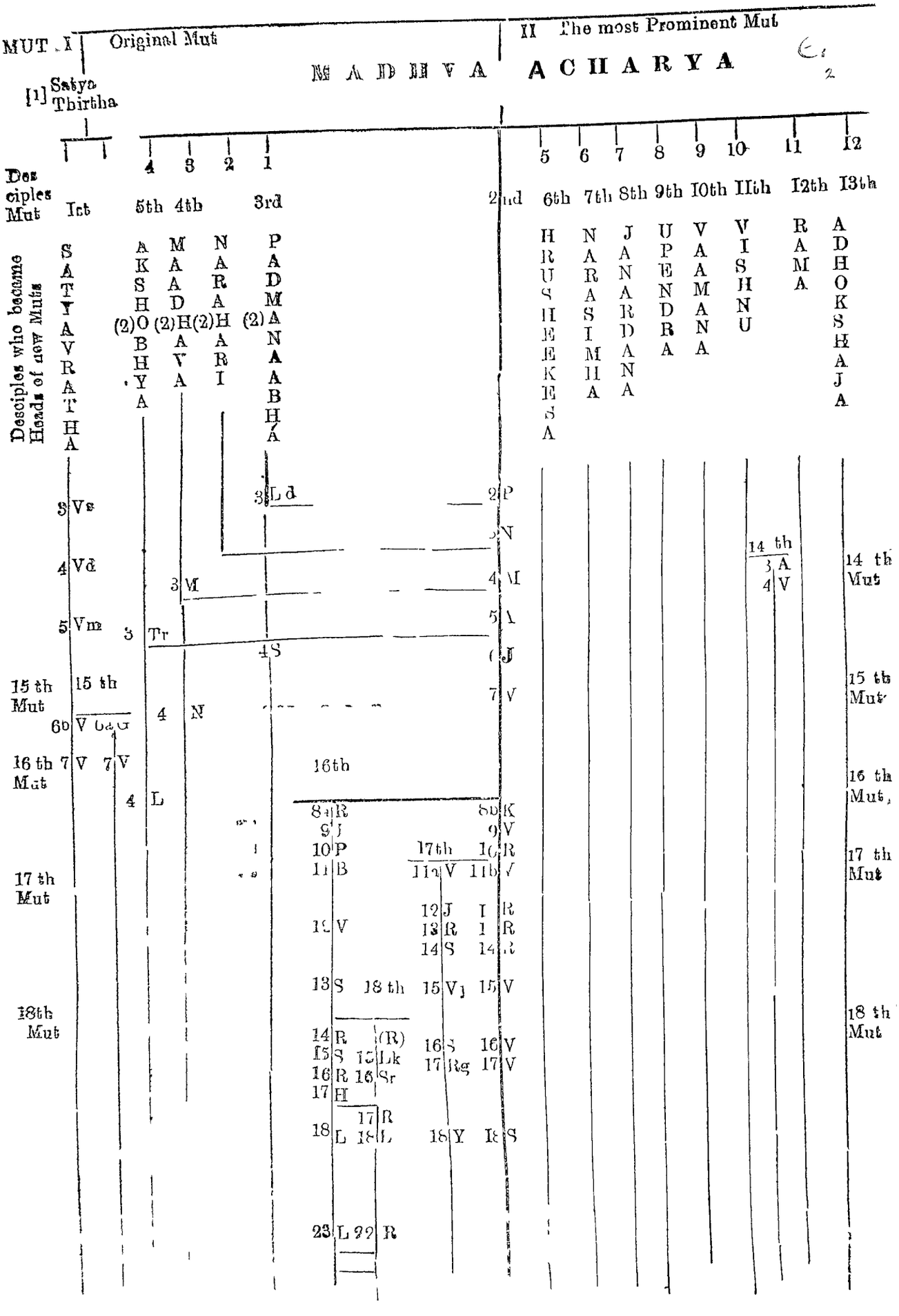
(a) ACHYUTA PREKSHA.

MUT I — Original Mut — Satya Theertha

II The most Prominent Mut — AANANDA THEERTHA MADHVA ACHAARYA

BADHRI




MUT. I
Original Mut
II The most Prominent Mut
MADHVA
ACHARYA
[1] Satya Thirtha
Disciples who became Heads of new Muts
SATYAVRATHA
AKSHOBHYA
MADHAVA
NARAHARI
PADMANABHA
HRUSHIKESA
NARASIMHA
JANARDANA
UPENDRA
VAAMANA
VISHNU
RAMA
ADHOKSHAJA
Disciples Mut
Ist
5th
4th
3rd
2nd
6th
7th
8th
9th
10th
11th
12th
13th
14 th Mut
15 th Mut
16 th Mut
17 th Mut
18th Mut
No of Guroos 41 32 28 21 32 33 36 32 38 24 27 29 28 27 29 37 28 23
Mut 1st 15th 5th 4th 3rd 16th 18th 17th 2nd 6th 7th 8th 9th 10th 11 14 12 13 th.

THE

DETAILED

GENEOLOGY

Origin of all
Dwaiti
Brahmins
Madhav
(or Mudh)

1 S R E E H A M S A

2 B R A M M A

3 S a n a k a

4 D o o r v a a s a

5 G n y a n a n i d h i

6 G a r u d a V a a h a n a

7 K a i v a l y a

8 G n y a n e s a

9 P a r a

10 S a t y a P r a g n a

11 P r a a g n y a

n. A c h y u t a P r e k s h a

I | | II

Satya Theertha (Jeshta yati) Madhwacharya
Etc.

71

G5

ACHYUTHA PREKSHA

&

SATYA THIRTHA MUT

The Original or 1 st Dvaithi Mut

[1]	**Satya**	Thirtha
[2]	Satya Vratha	do
[3]	Vishvaa Dheesaa	do
[4]	Vidyaa Dheesa	do
[5]	Vishva Moorthy	do

BHIMANA KATTA MUT

Samsthana Prathima
Seeta Rama

(6)	Vishvapathi	Thirtha
(7)	Vibhudesha	do
(8)	Vasudeva	do
(9)	Devagarbha	do
(10)	Vishvapujya	do
(11)	Vishvoththama	do
(12)	Punya Sravana	do
(13)	Vignyanadheesha	do
(14)	Rajadhiraja	do
(15)	Raghavendra	do
(16)	Gadhadhara	do
(17)	Sreenidhi	do
(18)	Chakrapani	do
(19)	Anirudha	do
(20)	Pradyumna	do
(21)	Purandhara	do
(22)	Pundareekaksha	do
(23)	Punyasloka	do
(24)	Achyutha	do
(25)	Damodara	do
(26)	Raghuvarya	do
(27)	Thrivikrama	do
(28)	Raghupathi	do
(29)	Raghuvallabha	do
(30)	Vedagarbha	do
(31)	Raghupungava	do
(32)	Ramachandra	do
(33)	Rahavendra	do
(34)	Raghu Raja	do
(35)	Raghuththama	do
(36)	Raghuvarya	do
(37)	Raghuvallabha	do
(38)	Raghupriya	do
(39)	Raghunatha	do
(40)	RaghuPraveera	do
(41)	Ragu Bushana	do

BHANDARKERE MUT

13 th Mut

Samsthana Prathima
Seeta Rama

6	Gadhadhara	Thirtha
7	Vedhantha	do
8	Raghu Vedantha	do
9	Raghunatha	do
10	Hiranyanabha	do
11	Raghuvara	do
12	Damodara	do
13	Raghuvallabha	do
14	Suroththama	do
15	Visvoththama	do
16	Rajathiraja	do
17	Raghavendra	do
18	Raghubhushana	do
19	Raghuvarya	do
20	Raghupungava	do
21	Raghothama	do
22	Ramachandra	do
23	Raghupathi	do
24	Rajavarya	do
25	Raghurajendra	do
26	Rajavandya	do
27	Vdyarajendra	do
28	Vidyadhi raja	do
29	Vidyasagara	do
30	Vidyapathi	do
31	Vidya Nidhi	do
32	Vidyasamudra	do

The most Prominent II MADHVA Acharya's Mut

(1) Madhvaachaarya
(2) Padmanaabha Thirtha
(3) Narahari do
(4) Maadhva do
(5) Akshobhya do
(6) Jaya do or (Teekaacharya)
(7) Vidyaadhiraja do

VYASARAJA AND UTTARADI MUTS

(7) Vidyadhiraja Thirtha

(8) (a.) Rajendra Thirtha (8) (b) Kavindra Thirtha
(Future or Bhavi
(Vyasaraja Mut)
(9) Jayadhwaja do
(10) Purushottama do
(11) Bramhanya do
(12) **Vyasaraja** do
(13) Sreenivasa Thirtha

Channapatna Kundapur Vyasaraja Vidyanagar or Anegondi Karnataka — Simhasana Mut		Sosali Vyasaraja Vidya Simhasana Mut		
Samsthana Pratima **Yogapattika Narasimha**		Samsthana Pratima **Pattabhi Rama**		
(14) Rama	do	(Rama Thirtha)		14
(15) Sreedhara	do	1 Lakshmi Kanta Thirtha		15
(16) Raghupathi	do			
(17) Hayagreeva	do	2 Sreepathi	do	16
		3 Ramachandra	do	17
(18) Lakshmi Pathi	do	4 Lakshmi Vallabha	do	18
(19) Lakshmi Narayana	do	5 Lakshmi Natha	do	19
(20) Raghunatha	do	6 Lakshmi Pathi	do	20
(21) Ramachendra	do	7 Lakshmi Narayana	do	21
(22) Lakshmi Manohara	do			
(23) Lakshmi Dhara	do	8 Raghunatha	do	22
		9 Jagannatha	do	23
(24) Lakshmi Vallabha AD 1775	do	10 Sreenatha	do	24
(25) Lakshmi Natha	do	11 Vidyanatha	do	25
(26) Lakshmi Ramana	do	12 Vidyapathi		26
		13 Vidya Vallabha	do	27
		14 Vidya Kantha	do	28
	do	15 Vidya Nidhi	do	29
(27) Lakshmi Kantha	do	16 Vidya Purna	do	30
(28) Lakshmi Nivasa	do	17 Vidya Sindhu	do	31
(29) Lakshmi Vara	do	18 Vidya Dhara	do	32
(30) Lakshmi Priya		19 Vidya Nivasa	do	33
		20 Vidya Samudra		34
		21 Vidya Rathakara	do	35
(31) Lakshmi Prasanna	do			
(32) Lakshmi Manognya	do	22 Vidya Varidhi	do	36

16th Mut — 18th Mut

Manmatha Ashadha sukla 7

1	2	3
Chathurtha Sishya AKSHOBHYA THIRTHA or 5th or KUDLI MUT. Samsthana Prathima **Rama**	Thrutheeya Sishya MADHAVA THIRTHA or 4th or MAJJIGI HALLI MUT. SAMSTHANA PRATHIMA Veera Raghava	Prathama Sishya PADMANABHA THIRTHA MUT or SREEPAADARAJA or 3rd MUT Samsthana Prathima **GopiNaatha**
3 Thrailokya Bhushana Thirtha		3 Lakshmidhara Thirtha
4 Lokavandiatha do	3 Madhusudana Thirtha	4 Sankarshana do
5 Sulabha do	4 Narayana do	5 Parashu Rama do
6 Raghupungava do	5 Punanyothi do	6 Aadi Ra do
7 Raghunatha do		7 Satyavatha do
8 Raghuvarya do	6 Moonivarya do	8 Suvarna Varna do
9 Raghunandana do	7 Jagannatha do	9 SREEPAADARAJA do
10 Vidya Nidhi do		10 Hayagreeva do
11 Raghupathi do	8 Gnyanivarya do	11 Sreepathi do
12 Narayana do		12 Sreedhara do
13 Mukunda do	9 Raghupathi do	13 Gopala Swami do
14 Raghupathi do		14 Ramachandra do
15 Ramachandra do	10 Hayagreeva do	15 Raghunatha do
16 Raghoottama do		16 Lakshmi manohara do
17 Raghuvira do	11 Raghupungava do	17 Lakshmi pathi do
18 Raghupathi do	12 Raghuvarya do	18 Lakshmi natha do
19 Ramachandra do		19 Lakshmikantha do
20 Rama do	13 Raghunandana 1768. do	20 Srikantha do
21 Raghavviya do	(1768) Saravajit Karthik Sukla 1) 14 Raghupathi do	21 Srinidhi do
22 Raghuvallabha do		22 Vidyanidhi do
23 Raghupriya do	15 Ramachandra do	23 Gnyananidhi do
24 Raghuvara do	16 Keshava do do	24 Gunanidhi do
		25 Gunasagaranidhi do
25 Raghoothithama do	17 Padmanabha do do	26 Pragnyaanidhi do
		27 Subhodhanidhi do
26 Raghusimtha do	18 Dheera do do	28 Vanagyanidhi do
		29 Sugnyanidhi do
27 Raghukantha do	19 Yogi do do	30 Suguna nidhi do
	20 Vasudeva do do	31 Sudhee nidhi do
28 Raghudantha do	21 Vijaya do do	32 Medhaa nidhi do

UTTARADI & RAGHAVENDRA SWAMY MUTS.

(8) Kaveendra Thirtha
(9) Vageesha Thirtha
(10) Ramachandra Thirtha

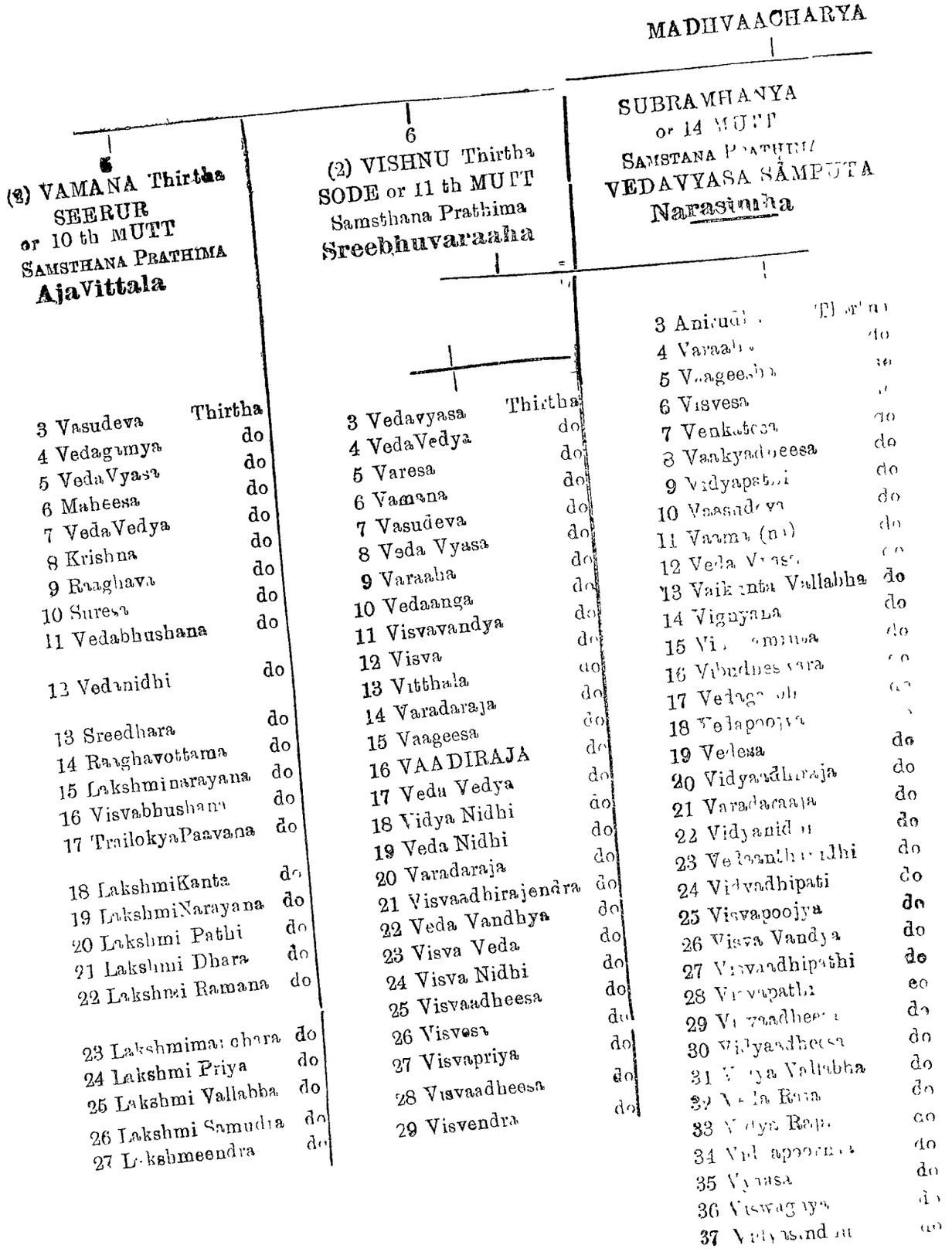
Purvadi (or future or Bhavi) RAGHAVENDRA SWAMY or 17th Mut	Uttaradi Mut
Samsthana Pratima **Mula Rama**	
11 Vibudendra Thirtha	11 Vidya Nidhi Thirtha
12 Jitha amithra do	12 Ragu Natha Thirtha
13 Ragunandana do	13 Raguvarya do
14 Surendra do	14 Raguththama do
15 Vijayeendra do	15 Veda Vyasa do
16 Sudheendra do	16 Vidyadheesha do
	17 Vedu Nidhi do
17 **Raghavendra** do	18 Satya Vratha do
18 Yogindra do	19 Satya Nidhi do
19 Sooreendra do	20 Savta Naatha do
20 Sumateendra do	21 Satya Abinava do
21 Upendra do	22 Satya Purna do
22 Vadeendra do	23 Satya Vijaya do
23 Vasudhendra do	24 Satya Priya do
24 Varadendra do	25 Satya Bodha do
25 Bhuvanendra do	26 Satya Sandha do
26 Subodhendra do	27 Satya Vara do
27 Sujanendra do	28 Satya Dharma do
28 Sugunendra do	29 Satya Sankalpa do
	30 Satya Santhushta do
29 Sudharmendra do	31 Satya Paraayana do
30 Sugunendra do	32 Satya Kaama do
	33 Satyeshta do
31 Supragnyandra do	34 Satya Paraakrama do
	35 Satya Veera do
32 Sukrateendra do	36 Satya Dheera do
33 Suseelendra do	37 Satya Gnyana do
	38 Satya Dhyana do

(1)MADHVACHARYA

1	2
(2)HRUSHEEKESA Thirtha PALAMARU or 6th MUTT SAMSTHANA PRATHIMA **Rama**	(2) NARASIMHA Thirtha ADAMARU or 7th MUTT Samsthana Prathima CHATHURBHUJA KALINGA MARDHANA KRISHNA
3 Vidyaamurthy Thirtha	3 Kamalekshana Thirtha
4 Sreenidhi do	4 Ramachandra do
5 Vidyesha do	5 Vidyadheesha do
6 Sreevallabha do	6 Visvapathi do
7 Jagadbhushna do	7 Visvesha do
8 Ramachandra do	8 Vedanidhi do
9 Vidyaanidhi do	9 Vedaraja do
10 Raghavendra do	10 Vidyaamurthy do
11 Raghunandana do	11 Vaikuntharaja do
12 Vidyaapathi do	12 Visvarnja do
13 Raghupathi do	13 Vedagarbha do
14 Raghunatha do	14 Hiranyagarbha do
15 Raghooththama do	15 Vishvaadheesha do
16 Ramabhadra do	16 Vaadeendra do
17 Raghuvarya do	17 Vidyaapathi do
18 Raghupungava do	18 Vividhapathi do
19 Raghuvara do	19 Vedavallabha do
20 Raghupraveera do	20 Vedavandya do
21 Raghubhushana do	21 Vidyesha do
22 Raghunatha do	22 Vibhudhavallabha do
23 Raghupriya do	23 Vividhavandya do
24 Raghumanya do	24 Vibhudavarya do
	25 Vibhudendra do
	26 Vibhudaadi do
	27 Vibhudapriya do

(1)MADHVACHARYA

3		4	
JANARDHANA KRISHNAAPUR or 8th MUTT SAMSTHANAPRATHIMA DWIBHUJA KALINGA MARDHANA **Krishna**	Thirtha	(2) UPENDRA PUTHTHIGE or 9th MUTT Samsthana Prathima **Bhu vitthala**	Thirtha
3 Vageesha	Thirtha	3 Kaveendra	Thirtha
4 Lokesha	do	4 Yaadavendra	do
5 Lokanatha	do	5 Daraneedhara	do
6 Vidyaaraja	do	6 Domodhara	do
7 Vishvaraja	do	7 Raghunatha	do
8 Vishvadhesca	do	8 Sreevathsanga	do
9 Vishvesa	do	9 Gopeenathaarya	do
10 Vishvavandya	do	10 Ranganatha	do
11 Vishva Raja	do	11 Lokanatha	do
12 Dharaneedhara	do	12 Ramanatha	do
13 Dharaadhara	do	13 Sreevallabha	do
14 Pragnyana	do	14 Sreenivasa	do
15 Bhanu	do	15 Sreenidhi	do
16 Suresvara	do	16 Gunanidhi	do
17 Suresha	do	17 Anandanidhi	do
18 Vishvapungava	do	18 Bhoponidhi	do
19 Vishva Vallabha	do	19 Yadavendra	do
20 Vishvabhushana	do	20 Kaveendra	do
21 Yaadavendra	do	21 Raghavendra	do
22 Pragnyanamurthy	do	22 Vibhudhendra	do
23 Vidyaadhiraja	do	23 Surendra	do
24 Vidyaavallabha	do	24 Bhuvanendra	do
25 Vibhudendra	do	25 Yogeendra	do
26 Vidyaanidhi	do	[illegible]matheendra	do
27 Vidyaasamudra	do	27 Sudheendra	do
28 Vidyaadheesha	do	[illegible]aguyanendra	do
29 Vidyaapunra	d		


MADHVAACHARYA
SUBRAMHANYA
or 14 MUTT
SAMSTANA PRATHIMA
VEDAVYASA SAMPUTA
Narasimha
6
(2) VISHNU Thirtha
SODE or 11 th MUTT
Samsthana Prathima
Sreebhuvaraaha
5
(2) VAMANA Thirtha
SEERUR
or 10 th MUTT
SAMSTHANA PRATHIMA
AjaVittala
3 Vedavyasa Thirtha
4 VedaVedya do
5 Varesa do
6 Vamana do
7 Vasudeva do
8 Veda Vyasa do
9 Varaaha do
10 Vedaanga do
11 Visvavandya do
12 Visva do
13 Vitthala do
14 Varadaraja do
15 Vaageesa do
16 VAADIRAJA do
17 Veda Vedya do
18 Vidya Nidhi do
19 Veda Nidhi do
20 Varadaraja do
21 Visvaadhirajendra do
22 Veda Vandhya do
23 Visva Veda do
24 Visva Nidhi do
25 Visvaadheesa do
26 Visvesa do
27 Visvapriya do
28 Visvaadheesa do
29 Visvendra do
3 Vasudeva Thirtha
4 Vedagamya do
5 VedaVyasa do
6 Maheesa do
7 VedaVedya do
8 Krishna do
9 Raaghava do
10 Suresa do
11 Vedabhushana do
13 Vedanidhi do
13 Sreedhara do
14 Raghavottama do
15 Lakshminarayana do
16 Visvabhushana do
17 TrailokyaPaavana do
18 LakshmiKanta do
19 LakshmiNarayana do
20 Lakshmi Pathi do
21 Lakshmi Dhara do
22 Lakshmi Ramana do
23 Lakshmimanohara do
24 Lakshmi Priya do
25 Lakshmi Vallabha do
26 Lakshmi Samudra do
27 Lakshmeendra do

78

MADHVAACHARYA

(2) RAMA 7 Thirtha KANNUR or 12 th MUTT SAMSTANA PRATHIMA **Narasimha**	(2) ADHOKSHAJA 18 Thirtha PEJAAVARA or 13 th MUTT SAMSTHANA PRATHIMA **Vittala**
3 Raghunaatha Thirtha	3 Kamalaaksha Thirtha
4 Raghupathi do	4 Pushkaraaksha do
5 Raghunanda (na) do	5 Amarendra do
6 Yadunanda (na) do	6 Vijaya do
7 Visvanaatha do	7 Mahendra do
8 Vedagarbha do	8 VIJAYADWAJA do
9 Vaageesa do	9 Damodara do
10 Yadupathi do	10 Vaasudeva do
11 Visvapathi do	11 Vaadhindra do
12 Viswamoorthy do	12 Vedagarbha do
13 Vedapathi do	13 Anupraja do
14 Veda Raja do	14 Viswapragnya do
15 Vidyaadheesa do	15 Visvesvara do
16 Vibudhesa do	16 Vishvabhooshana do
17 Vaarijaaksha do	17 Visvavandya do
18 Vishvendra do	18 Vidyaadhiraja do
19 Vibhudhavandya do	19 Visvamoorthi do
20 Vidyaadhiraja do	20 Visvapathi do
21 Vidya Raja do	21 Vishvanidhi do
22 Vividhapriya do	22 Visvaadheesa do
23 Vidyasaagara do	23 Visvaadhiraja do
24 Vasudeva do	24 Visvabodha do
25 Vidyapathi do	25 Visvavarya do
26 Vaamana do	26 Visvaraaja do
27 Vidyanidhi do	27 Visvagnya do
28 Vidyaasamudra do	28 Visvamaanya do

H.

ಶ್ರೀರಂಗಧಾಮರು
ಕುಂದಾಪ್ರದ ಶ್ರೀಮದ್ವ್ಯಾಸರಾಜ ಮಠಕ್ಕೆ
ಶಂಭುಗನಹಳ್ಳಿ ಗ್ರಾಮವೆನ್ನು ಸರ್ವಮಾನ್ಯಕೊಟ್ಟ
ತಾಮ್ರಶಾಸನದ ನಕಲು

ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ।
ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ।
ಹರೇ ರ್ವಿಲಾವರಾಹಸ್ಯ ದಂಷ್ಟ್ರಾ ದಂಡ ಸ್ಯ ಪಾತುವಃ।
ಶೇಷಾದ್ರಿಕಲಶಾ ಯತ್ರ ಧಾತ್ರೀ ಛತ್ರಶ್ರಿಯಂ ದಧೌ।
ವಿಕಾಶೀತ್ಯಧಿಕೆ ಪಂಚಶತಾಧಿಕ ಸಹಸ್ರಕೆ।
ಶಕಾಬ್ದಸಾಂ ವಿಕಾರಾಖ್ಯ ವತ್ಸರೇ ಮಾಸಿ ಕಾರ್ತಿಕೇ।
ಪೌರ್ಣಮಾಸ್ಯಾಂ ಪುಣ್ಯವಾರೇ ಶುಭ ಯೋಗೆ ತಥೈವ ಚ।
ಜೋಲೂರು ನಗರೇ ಶ್ರಿಮತ್ ಜಸ್ಸಕೇಶವ ಸನ್ನಿಧೌ।
ಶಿವಾತ್ಪರಮಹಂಸಾರ್ಯ ಪರಿವ್ರಾಜಕ ಶೇಖರಾಃ।
ಪದವಾಕ್ಯಪ್ರಮಾಣಾತಾಖ್ಯವಾರ್ಧಿ ಪಾರಂಗತಾ ಶ್ಚ ಯೇ।
ಸರ್ವತಂತ್ರ ಸ್ವತಂತ್ರಶ್ಚ ವ್ಯಾಸರಾಜಾಖ್ಯ ಯೋಗಿನಃ।
ಚಕ್ರತಾಂಡವ ಶಾಸ್ತ್ರಾರ್ಥ ಚಂದ್ರಿಕಾ ಗ್ರಂಥ ಕರ್ತಿನಃ।
ಭೇದೋಜ್ಜೀವನ ಸನ್ಯಾಯಾ ಮೃತ ಮಂದಾರ ಮಂಜರೀಃ।
ವಿದ್ಯಾದ್ವೈದಿಕ ಮರ್ಯಾದಾ ಪಾನಾಲಯ ಕೃತಾಶ್ಚ ಯೇ।
ಶ್ರೀಮದ್ವ್ಯಾಸಸಮುದ್ರಾದಿ ತಟುಕಾ ಗ್ರಹಾರ ಕಾರಕಾಃ।
ಪೃಥ್ವಧಿವಾಸಿನಾಗಾನಾಂ ಪಂಚಾನನ ಸಮಾಶ್ಚ ಯೇ।
ಕೃಷ್ಣರಾಯ ಯಂತ್ರಃ ಕ್ಷೀರ ವಾರ್ಧಿ ಪೂರ್ಣ ಸುಧಾಕರಾಃ।
ಕೃಷ್ಣರಾಯ ಸಭಾಮಧ್ಯೆ ಭೂಜಿತಾ ಇಷ್ಟದೇವತಾಃ.
ತಸ್ಯಾಂಶ ಸಂಭವಶ್ರೀಮಲ್ಲಕ್ಷ್ಮೀನಾರಾಯಣಾಭಿಧಾಃ।
ಯೋಗೀಂದ್ರಾ ಕೃಷ್ಣಪಕ್ಕಾಜ ಸಂಪೂಜನಕರಾಶ್ಚ ಯೇ।
ತಚ್ಛಾಖಾಪದ್ಮನಾಜಾತ ರಘುನಾಥಾಖ್ಯಯೋಗಿನೆ
ಜೋಲೂರುಪುರಸೀಮಾಯಾಮುತ್ತರಭಾರ್ಗವಸಮಾಶ್ರಿತಂ।
ಬೊಮ್ಮಡಿಕಟ್ಟೆಜಸೀಮತಂದ್ರಾವ್ಯಸ್ಯಾಂದಿಶಿ ಸಂಶ್ರಿತಂ।
ಮುಂಡಪಟ್ಟಿಪ್ಪಸೀಮಾಂತಂಆಗ್ನೇಯಾಂದಿಶಿ ಸಂಸ್ಥಿತಂ॥
ಉತ್ತರೇಶಾನೇಂದುವಸ್ಥಿದಿಕ್ಷ ಎನದ್ಯಾ ಪರಿಷ್ಕೃತಂ॥
ಸೂರಾಪುರಸ್ಯಸೀಮಾಂತಃಉತ್ತರಸ್ಯಾಂದಿಶಿಸ್ಥಿತಂ॥
ಹಿರೇಮೇದೂರಸೀಮಾಂತಃಈಶಾನ್ಯಾಂದಿಶಿಸಂಸ್ಥಿತಂ॥
ಸಿದ್ಧಿ ಸಿಕ್ಷೇಪ ಪಾಷಾಣ ಸಿದ್ಧ ಸಾಧ್ಯಾದಿ ಸಂಯುತಂ॥
ಆಕ್ಷಿಣ್ಯಾಗಾಮಿ ಸಂಯುಕ್ತಂ ಸದೀಕಾಲ್ಯಾ ಸಮನ್ವಿತಂ॥
ಶಿಷ್ಯಪ್ರಶಿಷ್ಯಭೋಗಾರ್ಹಂಕ್ರಮಾದಾಚಂದ್ರತಾರಕಂ॥
ಸರ್ವಮಾನ್ಯಂ ಚತುಸ್ಸೀಮಂ ಸಹಿತಂ ಜ್ಯೈಕಭೋಗ್ಯಕಂ॥
ಪ್ರತಿನಾವ್ಯಾಶೋಭನೇನ ವ್ಯಾಸರಾಜ ಪ್ರರಾಭಿತಂ॥
ತಾಂಭ್ರಗ ಗ್ರಾಮನಾಮಾನಂ ಸರ್ವಸಸ್ಯಾಭಿಶೋಭಿತಂ॥
ಶ್ರೀಮಯ್ರಾಜಾಧಿರಾಜಾಖ್ಯೆ ಶ್ರೀರಾಜ ಪರಮೇಶ್ವರೇ॥
ಶ್ರೀಮದ್ವೀರ ಪ್ರತಾಪ ಶ್ರೀ ವೀರ ಶ್ರೀ ರಂಗರಾಜನಿ॥
ಶ್ರೀಮತ್ಕೋನ ಮಹಾರಾಜೆ ಘನಶೈಲ ಮಹಾಪುರೀ॥
ರತ್ನಸಿಂಹಾಸನಾರೂಢೆ ಪಾದಾಬ್ಜಾಭಿಸಮನ್ವಿತೇ॥
ಅತ್ರೇಯಗೋತ್ರೇ ಋಜೋತ್ಪನ್ನಃ ಆಪಸ್ತಂಭಾಖ್ಯ ಸೂತ್ರಕಃ।
ಯಜುರ್ವೇದಾ ಧ್ಯಾಯಕೃಚ್ಚ ಸದಾ ಧರ್ಮಪರಾಯಣಃ॥
ಶ್ರೀರಂಗರಾಜ ದೇವಾದಿ ಮಹಾರಾಜಪದಾಭಿದಃ॥
ಸ ಪುತ್ರಾಭ್ಯಾ ವಯೋ ಧಾರಾ ಪೂರ್ವಕಂ ದತ್ತವಾನ್ಮುದಾ॥

.....

ಆರುನೇಟಿರಾಮರಾಜರಂಗರಾಜಸ್ಯಪತ್ರಕ
ಶ್ರೀರಾಮಾಯಂತರುಜುಆದೆ

4 marks

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Raghunatha Theertha belonging to Vyasarajas (direct) line in Chaumapatna Kundapur Vyasaraja mut.

All the village is being enjoyed up to date by this mut even after the final inam settlement, also

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The regard with which Vyasaraja and his successors too were held by the Rajas of Anegondi.

Poetic Scene of Sri Vyasaraja Mutt
Purandara Dasaru

ಕಾಗ ನಾಟ ಅವಿಜಾಳ
ಚಿತ್ತೈಸಿದ ವ್ಯಾಸರಾಯ ಚಿತ್ತಜನಯ್ಯನ ಸಭೆಗೆ।ಪಲ್ಲ।
ಮುಕ್ತಮುತ್ತೈದೆರೆಲ್ಲರು ಮುತ್ತೈದಾರತಿ ಎತ್ತಿದ್ದು ಕಂಡೆ।
॥ಅ॥ಪಲ್ಲ॥

ಪೂರ್ವ ದಿಕ್ಕಿನ ತೇರ ಸೂರ್ಯ ಮಂಡಲ ಭೇದಿಸಿ।
ಸಾರಿ ಸತ್ಯ ಲೋಕಕ್ಕೆ ಸಂಭ್ರಮದಿಂದಲಿ॥೧॥
ಭೋರೆಂಬೊ ವಾದ್ಯದ ಝೇಂಕಾರ ಸುರದದರ್ಭವ್ವಿನ ಮಳ।
ಆರುತಿ ಜುನೆತ್ತಿದರು ಮುಕುತಿ ಹೆಣ್ಣಿಕೆಯಂತು॥೨॥

ಕಾಟಕದ ಬೆತ್ತ ಕೊಟ ಸಾಟ ಇಲ್ಲದೆ ಪಿಡಿದು।
ನೀಟಾದ ವಾಲಗದವರ ಕೂಟಗಳ ಮಧ್ಯದಿ ಕಂಡೆ॥೪॥
ಸಾಧು ವಿಪ್ರ ಜನರೆಲ್ಲ ವೇದಘೋಷಣೆ ಮಾಡೆ।
ಸಾದವುಳ್ಳ ನಗಾರಿಯು ಭೇದಿಸಿತು ವಾಲ್ಯು ದಿಕ್ಕುಗಳ॥

ಮುತ್ತು ರತ್ನ ಕೆತ್ತಿಶಿದ ಉತ್ತಮ ವಿಮಾನ ದತ್ತಿ।
ಸುತ್ತುವ ಕ್ಷತ್ರ ಸುರಬ್ಯಂಡ ಭೃತ್ಯರಿಂದ ಸಹಿತಾಗಿ॥೫॥
ಹೇಮಪುಯ್ಯ ಪಿಡಿಯಲ್ಲಿ ಜಾಮರ ವ್ಯಜನ ಬೀತ್ತಿ।
ಕಾಮಿನಿ ಮಣಿಯ ಪಿಡಿದು ಸ್ವಾಮಿ ಯಂಗಡು ಬೀಸುತ್ತಿರೆ॥೬॥

ಇಂದು ರವಿ ಕಾಂತಿಯುಳ್ಳ ಸುಂದರ ಪೀತಾಂಬರವು।
ಛಂದದಿಂದ ಉಡಿಯೊಳುಟ್ಟು ಆನಂದವಾಗಿದ್ದದ್ದು ಕಂಡೆ॥೭॥
ವಿಳಂಬಿ ನಪ್ಪರದಲ್ಲಿ ವಿಜಯ ನಗರದಲ್ಲಿ।
ಫಾಲ್ಗುಣ ಬಹುಳ ಚೌತಿಯಲ್ಲಿ ಸರ್ವ ವಾರವಲ್ಲಿ॥೮॥

ಬೆಳಗೊಪ್ಪುವ ಝಾಮಿನಲ್ಲಿ ಕುಳಿತು ಪದ್ಮಾಸನದಿ।
ಅನಿಳಾಂತರ್ಗತ ನಾರಾಯಣೆಂದು ಕರ ಮುಗಿದೆತ್ತಿದ್ದು ಕಂಡೆ॥೯॥
ಅರವಿಂದಾಸನನಯ್ಯ ಪುರಂದರ ವಿಠಲನು।
ಸಿರಿ ಸಹಿತಾದಿಬಂದು ಕರ ಪಿಡಿನೆತ್ತಿದ್ದು ಕಂಡೆ॥೧೦॥

 Encl. K (1)

Kundapur.

South Canara District.

In the High Court of Judicature.

Madras.

Appeal suit no 209 of 1900

The stone inscription of which exhibit A is the copy taken by the Commissioner, shows that a Village called Kottadhiwasa in Kundapur was bestowed by the Raja of Vijayanagar on two Swamies, one Raghupathi Thirtha Srepada and Sreenivasa Theertha Srepada Vadeyar oderyar of Anegondi and their Sreeipdas in the year 1526 A.D to meet the cost of Etc. etc.

Exhibit EEE, is an account of Brahmadaya Uttara dated Fasli 1219 begins with a reference to endowment made by the Raja to the two Swamies above named — " — " — " —

Copies of A. & EEE are yet to be got from the Govt. of MADRAS, as they seem to have been lost by the mint, but the attested copy of the Judgment of the Madras High Court, based upon these will be submitted.

High court of judicature @ Madras - Vide E E E
Appeal Suit No 509 of 1900 P 124.
Copy of Shila Sasana
(Stone Inscription)

Ganapathi! Giriz! Saraswati! Obeisance to you. May there be no obstacles.
Let all be well.

Monday, the first day of Phalguna of the year Parthiva; 1447 th year of the Shaliva ~~year~~ era (1524 A D).

When Krishna Raya ... haraja was reigning over the Kingdom of Vijayanagar destroying wicked and protecting the good, Krishna Raya Maharaja gave the Kingdom of Barkur to Lingya Wadeyar And when Yatiraya Wadeyar was reigning over the Kingdom of Barkur in Sree ... n, the following Danashila Shasana (deed of gift inscribed on Stone) was made for the purpose of Nivedya (Daily of Rice) and Nandadipti (the Ever burning lamp kept before idol) of Sree Rama Chandra Devaru (God) worshipped by Raghupathi Theertha Sreepada Wadeyar and Srinivasa Theertha Sreepada Odeyar of Anegondi, as well ... for the purpose of them Bhiksha (meals) in order that the enemies of Sree Krishna Raya Maharaja may die, that he may acquire more friends and that ... health and wealth may prosper. We give you 3 vedivasa in Kundapur Village of the Kingdom of Ba Kur whose former holder paid 176-3 (one hundred and Seventy Six Hoons' and three Fana to the Bhandara and whose Sunka

is 10 Varahas amounting to the total 186
hoons and 3 hana having erected the former ho
with gold and pouring of wate on the sacred tank
of Lunar ee fee, Yatiraya wadeyar ga e
the following to Raghupathe Thirtha Sri da Vadeyar
and Srinivasa Thirtha Sripa Odeyar with gold and
pouring of wat at the Sacred time of lunar eclipse
with these words "you and your succession of disciples
shall collect this Sum of one hundred and eight
Sixhoons and three hana and happily enjoy so
long as the Sun and the moon last" Such is the Hana
Shila Sashana [Deed of Gift inscribed on Stone]
given by Yatiraya Odeyar to Raghupathi Thirtha
Sripada Odeyar and Srinivasa Thirtha a
Odeyar with these words; "you and your succession
of disciples shall enjoy the Hobadhiem to ya
after erecting the former holdings [of] as Sarvamanya
land as long as the Sun and the moon last

Grist of the Sasana or summary

(Here enter a Sanskrit Sloka
means "To maintain a Gift made by others is better
than to make a gift. He who makes the Gift goes
to heaven and he who maintains the Gift attains
Eternal bliss"

The writer here of is Bankee
Karnick Timmappasa.
Signatures of 4 people of Bhobadhevas
Signatures of 52 of its tenants
Signature of Yatiraja Wadeyar
Nirupadi.

Encl: L, 94

AD 94 / ff to Venkatesa ishna shipped Vyasa-raja in session of his succes-sor Sree Raghupathi Teertha of Bhamapatna (Andhra-pradesh) Rajasuya-mut after Bifurcation

the name Raghupathi Teertha not mentioned here - this disciple Successor. The remaining portions these inians Venkatesh ings son The next asana.

L 2

here Raghu athi Theertha's name also appears.

Enc. L2.

85

Thulekal

etc, Villages

North Canara district

Mj-to 10

Mahazars from various
places of persons regarding
the use of the insignia under reference
by the Chennakadu Kundakoor
Vijayaraja Mut -

to be shown personally.

Enc. 11,

श्री
श्रीमद्वादिराजपूज्यविरचित
तीर्थप्रबंध-पूर्वप्रबंधे-प्रतिपादित
तुंगभद्रा-पंपा (आनेगोंदी) गजगह्वर-क्षेत्र माहात्म्यम्

न तोऽस्मि तुंगां विलसत्तरंगामघौघभंगां हरिपादसंगां ।
श्रितोऽस्मि भद्रां हृतपापनिद्रां विमुक्तिपद्यां विमलैकसाध्यां ॥ ११ ॥
तटिनीषु तुंगभद्रे स्वादूदकसंकुला त्वमसि नूनम् ॥
कस्मात्तीर्थपदोऽसौ धत्ते त्वामेव दंष्ट्रयोर्नोचेत् ॥ १२ ॥
पंपाध्यक्षो विरूपाक्षः सम्पदे स्यात्सतां सदा ॥
यो हेमगिरिसीमायां राजते राजशेखरः ॥ १४ ॥
पंपा संपत्करी सेयं किं पापं न हरेन्नृणाम् ॥
याऽधोमुखी करोत्येतन्नामोच्चारणमात्रतः ॥ १५ ॥
राजधानी जयति सा गजगह्वरसंज्ञिता ॥
यत्रभान्ति गजा मध्वरात्धान्त धरणी धराः ॥ १७ ॥

॥ अथ ॥

माध्वमूलमुख्यगुरु स्तोत्रं गजगह्वरस्थ नववृन्दावनस्तोत्रंच ॥

॥ १ ॥ अथमूल गुरुमध्वाचार्य स्त्रोत्रं ॥

श्रीशपादांभुजासक्तः करुणापूरसंतिलः ।
मध्वाख्यो मरुदंशोमे संतापान्हन्तु संततं ॥

॥ २ ॥ अथ मुख्यगुरु टीकाचार्य स्तोत्रं ॥

माध्वग्रन्थान्स्व बंधूनिव सरसहृदाऽलिंग्य विज्ञातभावः ।
संयोज्यालंकृताभिः स्वसहजमति संभूतवाग्भिर्वधूभिः ।
कृत्वाऽन्योक्तीश्च दासीर्बुधहृ
दत्वाऽन्योन्याभियोगं ज

वृंदावन संख्या	गुरुनाम	मठोत्पत्तिक्रम तत्तन्मठ क्रम संख्या
१	पद्मनाभं	उत्तर
२	कवीन्द्र (च)	
३	वागीशं	
४	[illegible]	

गोविन्दं (च) व्यासाख्यं नव वृन्दावने भजे ॥

HINDI PRACHAR PRESS, [illegible]

७ ८ ९

Fac. N 2

88

శ్రీ

శ్రీమద్వాదిరాజపూజ్యవిరచిత

తీర్థప్రబంధే పూర్వప్రబంధ-ప్రతిపాదిత

తుంగభద్రా-పంపా (ఆనేగొందీ) గజ గహ్వర-క్షేత్ర మాహాత్మ్యం ॥

సతోస్మి తుంగా విలసత్త రంగామ ఘూఘు భంగాం హరి పాద సంగాం ।
శ్రితోస్మి భద్రాం హృతపాప నిద్రాం విముక్తి పద్యాం విమలైక సాధ్యాం । ౧౧ ॥
తటినీషు తుంగభద్రే స్వాదూదకసంకులా త్వమసి నూనమ్ ।
కస్మాత్తీర్థపదోఽసౌ ధత్తే త్వామేవ దంష్ట్రిణోరోన్నేత్ ॥ ౧౨ ॥
పంపాధ్యక్షో విరూపాక్షః సంపదే స్యాత్సతాం సదా ।
యో హేమగిరిసీమాయాం రాజతే రాజశేఖరః ॥ ౧౪ ॥
పంపా సంపత్కరీ నేయం కింపాపం న హరేన్నృణామ్ ।
యాఽధోముఖీకరోత్యేతన్నామోచ్చారణమాత్రతః ॥ ౧౫ ॥
రాజధానీ జయతి సా గజగహ్వర సంజ్ఞితా ।
యత్ర భాంతి గజా మధ్వరాద్ధాన్త ధరణీధరాః ॥ ౧౬ ॥

॥ అథ ॥

మాధ్వమూలగురు ముఖ్యగురు స్తోత్రం గజగౌహ్వరస్థ నవవృందావన స్తోత్రంచ ॥

॥ ౧ ॥ మూలగురు మధ్వా చార్య స్తోత్రం ॥

శ్రీశపాదాంబుజాశక్తః కరుణాపూర శీతలః ।
మధ్వాఖ్యోమరుదంశోమే సంతాపాన్హంతు సంతతం ॥

॥ ౨ ॥ అధముఖ్యగురు టీకాచార్య స్తోత్రం ॥

మాధ్వగ్రంథాన్సబంధూనివ సరస హృదాలింగ్య విజ్ఞాత భావః
సంయోజ్యాలంకృతాభిః స్వసహ జమతిసంభూత వాగ్బంధుభిః ।
కృత్వాన్యోక్తీశ్చదాసీర్బుధ హృదయగృహం ప్రౌఢవృత్తీశ్చ వృత్తిర్దత్వా-
న్యోన్యాభి యోగం జయ మునిరసకృద్వీక్ష్య రేమేకృతార్థః ॥ (౧౮)

॥ 3 ॥ అధనవవృందావనస్తోత్రం ॥

వన సం	గురునామ	మఠోత్పత్తి క్రమ తత్తన్మఠ పంథ క్రమ సంఖ్యా	మఠాధి పత్యప్రారంభకాల:				ఫుణ్యదినం			
			శా.శ.	సంవత్సరే	మాసే	తిథౌ	శా.శ.	సంవత్సరే	మాసే	తిథౌ
	పద్మనాభం	౬/౬ ఉత్తరాదిమఠే	1239	పింగళ	మాఘ	౯	1246	రక్తాక్షీ	కార్తీక	౨౯
	కవీంద్రం (చ)	౬/౬ ఉత్తరాదిమఠే	1314	ఆంగీరస	వైశా	౩	1321	ప్రమాది	చైత్ర	౯
	వాగీశం	౬/౬ ఉత్తరాదిమఠే	1321	ప్రమాదీ	చైత్ర	౯	1329	సర్వజిత్	చైత్ర	౧౨
	రఘుపర్యకం	౬/౬ ఉత్తరాదిమఠే	1425	దుందుభి	మార్గ.	౧౬	1479	పింగళ	జ్యేష్ట	౧౨
	వ్యాసరాజం	౧౭/౧౭ వ్యాసరాజమఠే	1449 (1389)	సర్వజిత్	వైశా ఫా	౨౭	1520 (1460)	విళంబి	ఫా.	౧౯
	శ్రీనివాసం	౧౭/౧౭ వ్యాసరాజమఠే	1520 (1460)	విళంబి		౧౯			చైత్ర.	౯
	రామతీర్థం	౧౭/౧౭ వ్యాసరాజమఠే			చైత్ర	౯			ఆషా.	౯
	సుధీంద్రకం।	౧౭/౧౭ రాఘవేంద్రస్వామిమఠే	1517	మన్మథ	జ్యేష్ట	౨౪	1545	సుధిరోద్గారి	ఫా.	౧౭
	గోవిందం (చ)	౧౭/౦ వ్యాసరాజమఠే								
	వ్యాసవిష్ణం నవబృందావనే భజే ॥	విడి సన్యాసిగళు								

శ్రీమత్పరమహంస పరివ్రాజకాచార్యవర్య సే
తపోనానాగాలంకృత పదవాక్యప్రమాణపారావార
పారీణ సర్వతంత్ర స్వతంత్ర శ్రీమద్విద్యాశంకర
పాదపద్మారాధక శ్రీమద్విద్యానగర కర్ణాటక
సింహాసనాధీశ్వర శ్రీమద్విద్యారణ్య మునివర దగురువుల
శిష్య - భిక్షు శ్రీపాద శ్రీమద్విద్యారణ్య రాజ
సంస్థానాధిపతి శ్రీమన్ లక్ష్మీకాంత తీర్థ శ్రీపాదంగ
ళవర కర కమలసంజాత శ్రీమన్ లక్ష్మీనారాయణ తీర్థ శ్రీపా
దంగళవర వర కుమార శ్రీమన్ లక్ష్మీధర తీర్థ శ్రీయు
వర పాదపద్మంగళిగె—
అస్మత్సంస్థానద వరకు త్రియుత మరాద తెంగెల్ల సుబేదార సృపడు
వరహాలు నవలం, బాందబెనలం - అదాగి — — — — —
— — — — — — — — — — ఆశీ
ప్రభవ సంవత్సర పరంగి - - -
రాజదర్శనార్థం వారు బరుతారే తిళియబేకు
(Sd) ...

N.B. Others will be submitted in person.

Encl: P.5 90

श्रीवेंकटेशप्रसन्न

श्रीमत्परमहंस परिव्राजकाचार्यत्रयाद्यनेक
गुणसंपन्न पदवाक्यप्रमाण पारावारपारंग
त सर्वतंत्रस्वतंत्र श्रीमद्वैष्णवसिद्धांतप्र
तिष्ठापनाचार्य श्रीमद्विद्यानगरकर्नाटक
सिंहासनाधीश्वर श्रीमद्व्यासमुनिवरद
गोपालकृष्णदिव्य श्रीपादपद्माराधकश्री
मद्व्यासराजसंस्थानाधिपति श्रीलक्ष्मीकां
त तीर्थश्रीपादकरकमलसंजात श्रीलक्ष्मीनि
वास तीर्थश्रीपादंगलवर दिव्यश्रीचरणसरो
जसन्निधानके

(X) शिष्यनादरिजमीदार कस्तायछनसा — — — — प्र—
विज्ञापनाः उपरि ईश्वरकद्वादशदशुक्ल १२वरिगे — —
प्रकृतश्री श्री ब्रह्मण्यतीर्थ — — वरवेंदावनक्के निरंतर हस्तो
दकनडियुवहांगे अनुकूलसोसंस्कृतप्रकार साहित्य मादिकोडतक्क
बग्येसंकल्पिसिदु बहुलसंबोषवागिल्लदे — — ईसेवा
नडीतक्कदक्के श्रीनम्मसद्दल्लि श्रीरामवेदव्यासदेवरसेवो
पयुक्तद्रव्यमुदुतक्कदके सर्वोत्तमाचार्यरवस्तुंगेपत्रबरदुक्क
लुहिसिइदरु — — — — परमा — — — तिलदु — —
इद्धेने. — — — — येनुअदेव.
साष्टांग प्रणामपूर्वकविज्ञापनेगलु.

Ikkeradi must also contributing a yearly allowance of Sri Ankanaya Theerthas Sosthanadaka to Ch. K. Vyasa raja Mutt:

(X) not a desciple of his Mut but out of respect to the Swami Styles himself as a desciple of Sripadaya

Encl: P6

శ్రీ గోపాలకృష్ణదేవర చరణారక్షే.

శ్రీమద్రాజాధిరాజ [illegible]

శ్రీ [illegible] శ్రీ [illegible]

[illegible] —

స్వస్తిశ్రీ జయాభ్యుదయ నృపశాలివాహనశక వరుష

౧౭౫౧ నే వర్తమానమైన [illegible] విరోధినామ సంవత్సర ఫాల్గుణ

శు ౧౫ యు [illegible]

[illegible]

[illegible] — — —— [illegible]

[illegible]

[illegible] —— — —— — —— —— —— — —

— — — — — — — — — [illegible]

[illegible] బంది [illegible] — — — [illegible]

[illegible] (Sd)

[illegible] [illegible]

[illegible] [illegible]

[illegible]. [illegible]

[illegible].

[illegible].

— Vinupavu —
— Proclamation —

of Sosale Vyasaraja Vidyasimhasana Mutt

Enc. 92.

93

Reference.

[illegible]

[illegible]

[illegible] 20 [illegible] 4226 [illegible]

[illegible] 1896 [illegible]

[illegible]

(a) [illegible] 1896 [illegible]

[illegible]

no proof of exclusive right

not a request for a fresh grant. but only a reference to Rao's records made superficially

[illegible] 20-8-0? [illegible]

By order
(Sd) L. Anantasamy Rao
[illegible]

No 4875.

[illegible]

22-4-1908 [illegible] 4267 [illegible]

By order –
(Sd) L. Anantasamy Rao
Secy. to Govt. Muz. Departt

R2 & R4

Seal.

Commissioner
for the Government
of the territories of the
Raja of Mysore.

ಮೈಸೂರು ಥೊರೆಗಳ ಶೀಮೆಯ
ರಾಜ್ಯಭಾರದ ಕಮಿಷನರ್.

ನಂಬರು ಟಿಗೆ — ಮೈಸೂರು ಥೊರೆಗಳ ಶೀಮೆಯ ರಾಜ್ಯಭಾರದ ಕಮೀಸನರವರು, — ನಂಬರು ೨೪೯ R4

R2

ಶೋಭ ಕೃತು ಸಂವತ್ಸರ ಚೈತ್ರ ಶು|| ೫ಲ್ಲು ಮೈಸೂರು ಶೀಮೆ ಗಡಿಗಳ ಆಮಿಾಲ್ ಕಿಲ್ಲೆದಾರ್ರಿಗೆ ಸಹ ಬರಸಿಕಳು ಸ್ತು ನಿರೂಪ ಆದಾಗಿ

ಚನ್ನವಟ್ಟಣದಲ್ಲಿರುವ ಕುಂದಾಪುರದ ವ್ಯಾಸರಾಯ ಮಠದ ಶ್ರೀ ಲಕ್ಷ್ಮೀನಿವಾಸತೀರ್ಥ ಸ್ವಾಮಿಗಳವರು,

ದೇಶ ಸಂಚಾರಾರ್ಥವಾಗಿ ಹೊರಟು ಹೋಗುವದರಿಂದ

ನಿಮ್ಮ ನಿಮ್ಮ ಗಡಿಗಳ ಮಾರ್ಗವಾಗಿ ಬಂದಲ್ಲಿ ಮಾಮೂಲು ಮ್ಯಾರಿಗೆ ಮರ್ಯಾದೆಇಂದ ಕಂಡು ಕೈದವಾರು ಜಾಗಾದಲ್ಲಿ ಇಳಿಸಿ ಇಳಿದ ಬಳಿಯ ರಾತ್ರಿವ್ಯಾಳೆದಲ್ಲಿ ಕಳ್ಳಕಾಕರರ, ವ್ಯಪದ್ರವ ಆಗದಂತೆ ಖಬರ್‌ದಾರಿ ಮಾಡಿಸಿ ವಾಜಬಿ ಖರೀದಿಗೆ ಬೇಕಾದ ಸಾಮಾನುಕೊಡಿಶಿ ಕೊಟ್ಟು ಈ ಒಗ್ಯೆ ಕ್ರಯದ ಹಣವನ್ನು ಇವರಿಂದ ಮಾಲೀಕರಿಗೆ ಕೊಡಿಶಿ ಕೊಡುವದು.

(ಇವರ ಸಂಗಡ)

ಬೆನ್ತರು ಸಹಿತವಾಗಿ ಪಾಲಖ್ಖಿ ಆನೆ
೨ ೧
ಒಂಟೆಗಳು ಕುದುರೆಗಳು ಯತ್ತು ಹತ್ಯಾರು ಬಂದುಜನ
(೪) ೧೫ ೨೦ ೨೦
ಸ್ವೇತ ಛತ್ರ ಚಾಮರ ನಗಾರಿ ವಾದ್ಯಗಳು ಸಹಿತವಾಗಿ ಇರುವದರಿಂದ

ನಿಮ್ಮ ನಿಮ್ಮ ಗಡಿಗಳ ಕಣಿವೆಗಳಲ್ಲಿ ಅಟಕಾಯಿಸದೆ ಬಿಟ್ಟು ಬಿಡುವದು

ಬ|| ತಾರೀಖು ೪ನೆ ಮಾಹೆ ಏಪ್ರೆಲ್ ಸ್ ೧೮೪೩ನೆ ಇಸವಿ ದರ ಮೊಕ್ಕಾಂ ಬೆಂಗಳೂರು

ಖತ್ತು ಚನ್ನಸಮುದ್ರ
ಸುಬ್ಬರಾವ್,
ಡಿ|| ಮುನಷಿ, ಹಜೂರು

By Order—
(Sd) W C ONSLOW.
For Secretary.

ನೊ|| ವೆಂಕಟಶೇಷಯ್ಯ, ಹೆಡ್ ಮುನಷಿ ಹಜೂರು ಯಂದಿದೆ

ವ್ಲವ ಸಂವತ್ಸರ ಕಾರ್ತೀಕ ಬ|| ೨ಲ್ಲು ಮೈಸೂರು ಶೀಮೆ ಗಡಿಗಳ ಆಮಿಾಲ ಕಿಲ್ಲೆದಾರ್ರಿಗೆ ಸಹಾ ಬರಿಸಿ ಕಳುಹ್ಸಿದ ನಿರೂಪ ಆದಾಗಿ

ಸೋಸಲೆಯಿಂದಾ ಶ್ರೀ ವ್ಯಾಸರಾಯ ಮಠದ ಸಂಸ್ಥಾನಾಧಿಪತಿಗಳಾದ ಶ್ರೀ ವಿದ್ಯಾಪೂರ್ಣ ತೀರ್ಥ ಶ್ರೀಪಾದಂಗಳವರು

ಹೊರಟು ತಿರಮಕೂಡ್ಲು ನರಶೀಪುರ ತಲಕಾಡು ಹರದನ ಹಳ್ಳಿ ಯೀಮಾರ್ಗವಾಗಿ ಕಣಿವೆಕೆಳಗೆ ಕುಂಭಕೋಣ ಶ್ರೀರಂಗ ಮಧುರೆ ಮುಂತಾದ ನ್ದಳಕ್ಕೆ

ದೇಶಸಂಚ್ಯಾರಾರ್ಥವಾಗಿ ಹೋಗಿ ಬರುವದ್ದರಿಂದಾ

ನಿಮ್ಮ ನಿಮ್ಮ ಗಡಿಗಳ ಮಾರ್ಗವಾಗಿ ಬಂದಲ್ಲಿ (ಬರುವ ವರ್ತಮಾನಾಯಿಟ್ಟು) ಮಾಮೂಲು ಮೇರಿಗೆ ಮರ್ಯಾದೆಯಿಂದಾ ಕಂಡು ಯಿಳಿಯತಕ್ಕಬಗ್ಯೆ ಕೈದವಾರ ಜಾಗಾ ಕೊಡಿಸಿ ಯಿಳಿದ ಬಳಿಯ ರಾತ್ರಿವ್ಯಾಳೆ ಕಳ್ಳಕಾಕರ ವ್ಯಪದ್ರವ ಆಗದಂತೆ ಖಬರದಾರಿ ಮಾಡಿಶಿ ವಾಜಬಿ ಖರೀದಿಗೆ ಬೇಕಾದ ಸಾಮಾನು ಯಿವರಿಂದ ಹಣ ಮಾಲೀಕರಿಗೆ ಕೊಡ್ಸಿ ಕೊಟ್ಟು ಕ್ರಯಕ್ಕೆ ಕೊಡ್ಸಿ ನರಬರಾಯಿ ಮಾಡಿಸಿ
ಯಿವರ ಹಮರಹಾ ಯಿರುವದು

ಪಾಲಖಿ	ಆನೆ	ವಂಟೆಗಳು	ಯತ್ತುಗಳು
೩	೪	೬	೧೦೦

ಕದುರೆ	ಹತ್ಯಾರು	ಬ್ರಾಹ್ಮಣಜನ	ಶೂದ್ರಜನ
೨೦	೨೦	೨೦೦	೨೫೦

ಯೀಮೇರಿಗೆ ಯಿರುವದ್ದರಿಂದ್ದಾ ವುಕ್ಕಡ ಕಣವೆಗಳಲ್ಲಿ ಅಟಕಾಯ್ಸಿದೆ ಬಿಡುತ್ತಾ ಬರುವದು

ಸದರಿ ಬರದ ಮ್ಯಾರಿಗೆ ಯಿಸರು ಹೋಗುವಲ್ಲಿ ಬರುವಲ್ಲಿ ಸಹಾ ನಡದುಕೊಳ್ಳುಸದು.

ಬ|| ತಾರೀಖು ೩೦ನೆ ಮಾಹೆ ನವಂಬರ್ರು ಸ್ ೧೮೪೧ನೆ ಇಸವಿ ದರ ಜಾಗಾ ಬೆಂಗಳೂರು

ನೊ|| ವೆಂಕಟಶೇಷಯ್ಯ ಹೆಡ್ ಮುನಷಿ ಹಜೂರು ಯಂದಿದೆ — ಸೈನು ಕ್ಲಾರ್ಕ್ ಸಾಹೇಬರು ಯಂದಿದೆ

A true copy of the original.

Rest to be submitted in person.

R 7.

95

ಗಂನೆ ನಂ. ರಹದಾರಿ ನಕಲು

ಶ್ಯಸೂರು ಶೀವ್ಮೆ ತಾಲ್ಲೂಕ್" ಜಾತಗಳ ಆಮೀಲ ಕೆಲ್ಲೆದಾರ್ ರ್ ವಗೈರೆರಿಗೆ ಬರಸಿ ಕಳುಹಿಸಿದ ನಿರೂಪ ಅದಾಗಿ ಶ್ರಿ ವ್ಯಾಸ ಕುತದ ವಿದ್ಯಾಪೂರ್ಣ ಶಿರ್ಥ ಸ್ವಾಮಿಗಳವರು ಸೊಸಲೆಯಿಂದಾ ರೌವೇಶ್ವರ ಮುಂತಾದ ಪ್ರಾಂತ್ಯಕ್ಕೆ ಹೋಗಿ ಬರುವದ್ದರಿಂದ ಹಮರಹಾ ಯಿರತಕ್ಕ ಜನಗಳು ವಗೈರೆ ತಪಶಿಲ್

ಬ್ರಾಹ್ಮಣರು	೪	ಮೇನಾ
ಕೂದ್ರರು	೧	ಪಾಲಖಿ
ಆನೆಗಳು	೧೨	ಬಂದೂಖಗಳು
ವಂಟೆಗಳು	೧೨	ಹತ್ಯಾರ
ಕುದುರೆಗಳು	೧೪	ಭರ್ಜಿ
ಯತ್ತುಗಳು	೧	ಶಿವಾಯಿ
ಗಾಡಿಗಳು		ಹಸರು

ಹಗಲು ದೀವಟಗೆ ವಂಟಿ ಮೇಲೆ ನಗಾರಿ ಮುಂತಾದ ಮಾಮುಲು ಗಳು.

ಮೇರಿಗೆ ಬರುವದ್ದರಿಂದ ಯಿವರು ನಿವ್ಮನಿಪ್ಮ ಗಡಿಗಳ ಮಾರ್ಗ ಬಂದಲ್ಲಿ ವುಕ್ಕಡ ಕಣವೆಗಳಲ್ಲಿ ತಡೆಯದೆ ಬಿಟ್ಟು ಬಿಡುವದು ಮ ಎರುಗಳಿಗೂ ಅವರ ಕಡೆ ಪರಿವಾರಕ್ಕು ಸಹಾ ಜನಗಳಿಂದ ಸರ ಯಿ ಆದ ಯಲ್ಲಾ ಜೆನಸುಗಳಿಗೂ ಕ್ರಯ ಸರಿಯಾಗಿ ಕೊಡಿಸತ ಥೆ.

ಇ ತಾರೀಖು ೧೩ನೆ ಮಾಹೆ ನವಂಬರ್ ಸಕ್ಕರ್ಯಿನ್ಸಿವಿ ದರ

ಾ ಬೆಂಗಳೂರು

ಮೊ। ನಾನಾರಾವ್ ಸೈ ಪರಸ್

ಡ್ ಮುನಷಿ ಹೇಜೂರು ಸಾಹೇಬ್ (ಯೆ ಂದ್ರ

ಂದು ಮಹರಾಷ್ಟ್ರದಲ್ಲಿ ಯಿದೆ. ಮಹರಾಷ್ಟ್ರದಲ್ಲಿದೆ)

Certified that this is a true copy of the iginal document.

R10 26

ರಹದಾರಿ ನಳಲು

ನಂ. 1922 — Muz. 696—12—4.

ಮೈಸೂರು ಶ್ರೀಮತ್ ಮಹಾರಾಜ ರಾಜಾಸಾಹೇಬ್ ಬಹದ್ದೂರ್ ಅವರ ಗವರ್ನಮೆಂಟ್ ಜನರಲ್ ವಾ ರೆವನ್ಯೂ ಸೆಕ್ರೆಟರಿಯವರ ಆಜ್ಞೇರಿಯಿಂದಾ—

ಮೈಸೂರು ಶೀಮೆಯ ಎಲ್ಲಾ ತಾಲೂಕ್ಲಾಕು ಆಮೀಲರು ಡೆಪ್ಯೂಟಿ ಆಮೀಲರು ಶಿರಸ್ತೇದಾರ್ ಪೋಲೀಸ್ ಇನ್‌ಸ್ಪೆಕ್ಟರ್ ಶೇಕದಾರ್ ವಗೈರೇರಿಗೆ ಬರಿಸಿ ಕಳುಹಿಸಿದ ನಿರೂಪ ಆದಾಗಿ.

ಮೈಸೂರು ಡಿಸ್ಟ್ರಿಕ್ಟು ತಿರುಮಕೂಡ್ಲು ನರಸೀಪುರ ತಾಲೂಕ್ಲಾಳು ಸೋಸಲೆಯಲ್ಲಿರುವ ಶ್ರೀ ವ್ಯಾಸರಾಜರವರ ಶ್ರೀ ಮಠದ ಶ್ರೀಮದ್ವಿಶ್ವಾ ವಾರಿಧಿ ತೀರ್ಥ ಶ್ರೀ ಪಾದಂಗಳವರು ಮೈಸೂರು ಲೋಕದಲ್ಲಿ ಸಂಚಾರ ಮಾಡುವದ್ದರಿಂದ ನಿಮ್ಮ ನಿಮ್ಮ ಗಡಿಗಳ ಮಾರ್ಗವಾಗಿ ಬಂದಲ್ಲಿ ಮಾಮೂಲು ಪ್ರಕಾರ ಮರ್ಯಾದೆಯಿಂದ ಕಂಡು ಖೈದುವಾರ ಜಾಗತದಲ್ಲಿ ಇಳಿಸಿ ಇಳಿದ ಬಳಿಯಲ್ಲಿ ರಾತ್ರೀವೇಳೆ ಕಳ್ಳಕಾಕರ ಉಪದ್ರವ ವಾಗದಂತೆ ಖಬರದಾರಿ ಮಾಡಿಸಿ ವಾಜಬಿ ಖರೀದಿಗೆ ಬೇಕಾದ ಸಾಮಾನುಗಳನ್ನು ಕೊಡಿಸಿಕೊಟ್ಟು ಆ ಬಗೆ ಕ್ರಯದ ಹಣವನ್ನು ಅವರಿಂದ ಮಾಲೀಕರಿಗೆ ಕೊಡಿಸಿ ಕೊಡುವುದು ಇವರ ಸಂಗಡ ಈ ಕೆಳಗೆ ನಮೂದಿಸಿರುವಂತೆ ಬಿರದು ಬಾವಲಿಗಳು ಬರುತ್ತಾದ್ದರಿಂದ ನಿಮ್ಮ ನಿಮ್ಮ ಗಡಿಗಳ ಕಣವೆಗಳಲ್ಲಿ ಅಟಕಾಯಿಸದೆ ಬಿಟ್ಟು ಬೆಡುವುದು

4 ಹಗಲು ದೀವಟಿಗೆ
4 ಬಂಟಿ ಮೇಲೆ ನಗಾರಿ
1 ಕೈಪಾಳ 1 ಜೊತೆ
4 ಹಸರುಛತ್ರಿ
4 ಹಸರು ನೂರೆಟಾತ
2 ಹಸರು ಭೂಚಕ್ರದ ಕೊಡೆ
1 ಚಿನ್ನದ ಕಲಶಗಳಸಮೇತ

ಜಂತದಪಾಲಕಿ ಕೊಂಬಿಗೆ
ಫೆಂಟೆಸಂತ ಸಿಂಹಲಲಾಟ
ಸಿಂದಿ ಅಣಚುಜೆಲ್ಲಿ ಕುಚ್ಚುಗಳು

5 ನ್ಯಾನ
4 ಚಾಮರ
4 ಚೌರಿ
4 ಛಂಗಾ ಕಟ್ಟುಗೆ
12 ಬೆಳ್ಳಿ ಕೋಲು
1 ಕಂಖ
1 ಡಕ್ಕೆ

2 ಕುದರೆ ಮೇಲೆ 4 ಡಂಕ
1 ತಮಟೆ
2 ಗೌರಿ ಕಹಳೆ
2 ತುತ್ತೂರಿ
4 ತ್ರಿಚೂರ್ಣ
4 ಪೆಗ್ಗಾಳೆ
4 ಪೊಗಳೀರಾಛಟರುತಾಳೆ ಸಮೇತ
4 ಕೆಂಪುಛತ್ರಿ
4 ಕೆಂಪುಸೂರೆವಾನ
ನಾಗಸರವಾದ್ಯಗಳು
6 ಕತ್ತಿಗಳು
14 ಭರ್ಜಿ
ನಿಶಾನೆಗಳು

Eng. S. 1 97

Transliteration
of

1	2
The Original PERSIAN Sannad	The Maharati rendering in the original Sannad
Aamela nehaal, va Istak baal Deshmukh va Desh pandya, Thaane ADUR simat Naregal bidaanand darim valla mouje HARVI amala thaana musthur darobasth baraave indalla badh vaagovee LAKSHMI VALLABHA Thirtha sakin Kundapoor, aj raahe karam fazal baraaye para sthish Deval Inam mara hamat namuda daadasudh baayadke mouje majakur bakabj va thasaruf swami mousuf va gujaarudh saal basaal hasilaath aara saraf ba parasthishe mut namootha badhvaye yijdhi yaadhe dhoulat maamur va moujaf khaahand budh.	Aamelaa nehaal va Istaka bal Deshmukh va Deshpan de Thana ADUR sammat Naregal bidaanand sur san ibadhe mayyaathain va alagh dhar villa mouje HARAVI amala Taane ma jakur dhuva goyi LAKS MI VALLABH Thirtha swami sakin Kundapoor yas baraaye idam darobast bathareek Inam maraham at karoon dhile ahe; bayad ke mouje majakur swami mousoof che thasaroof karoon dhile ahe.
Pattiyath vagairaa maf va marafool khalam shemasandh harsaal ujoo re sannad mujaddhiadh bamiyaan nayaavaradha nakalo paravana girafthaa asal vaapas badhehand.	Bhogavate aanoon sarka ri tharkeechya dhuvagoy eet rahateel.
Tahareer gurra shahare Saban 1184 Hizari.	Buvaab Patt yat vagaire maf janoon dharsaal thaaje paravaana cha ujoor na karita nakal ghevoon asal parath dhe ne janije.
	Sudha cahand thaarikh maahe shaabaan Hizri. 1184

Enc. 91 98

Translation
of the Persian original
Sannad
into

1	2
Canarese	English

ನರೇಗಲದ ಕಡೆಗೆ ಇದ್ದ ಆಡೂರ ಠಾಣೆಯು ಈಗಿದ್ದ ವ ಮುಂದೆ ಆಗ ತಕ್ಕ ಅಮಲ್ದಾರ ವ ದೇಶ ಮುಖ ವ ದೇಶ ಪಾಂಡ್ಯೆ ಜನರಿಗೆ ತಿಳಿಯು ಬೇಕಲ್ಲಾ;

ಈ ಕಾಲಕ್ಕೆ ಮುಜೆ ಹರವಿ ಯೆ ಆವ ಲಾ ಠಾಣೆ ಮಜಕೂರು ದಕೋಬಷ್ಟ ದೇವರ ಸಕಿಯಿಂದ (ಇನಾಮ್) ಕುಂದಾಪುರದ ಲಕ್ಷ್ಮೀವಲ್ಲಭ ತೀರ್ಥಸ್ವಾಮಿ ಇವರಿಗೆ ಪೆಸಬ್ಬಾನಿ ತರೀಖ ದೇವಳದ ಪೂಜೆ ಸಕಿಯಿಂದ ಇನಾಂ ಆಗಿ ಕೊಡಲ್ಪಟ್ಟಿನಿ.

ಆ ಪ್ರಕಾರ ಸದರ ಮುಜೆ ಸದರ ಸ್ವಾಮಿಯವರ ಕಛೆ ನ ವಹಿವಾಟಲ್ಲಿ ಬಿಟ್ಟು ಬಿಡ ಬೇಕು ಅವರು ದಸಾಲ ಬಂದ ಉತ್ಪನ್ನ ಮತದ ಪೂಜೆಯೊಳಗೆ ಖ ರ್ಚು ಮಾಡಿ ದೌಲತ್ ಜೆಳೆ ಯು ತ್ತಿರಲಿಕ್ಕೆ ಆಶೀರ್ವಾದ ಮಾಡುತ್ತಿರ ಬೇಕು

ಯಲ್ಲಾ ಬಾಬು ಪಟ್ಟಿ ವಗೈರೆ ಮಾಫ್ ವ ಲಾಗೂ ಇಲ್ಲೆಂದು ತಿಳಿ ಯಬೇಕು.

ಮತ್ತು ವರ ವರ್ಷ ಹೊಸ ಸನ್ನದ್ದಿನ ಉಜೂರ್ ಮಾಡಬೇ ಕಾಗಲು ತೆಗೆದುಕೊಂಡು ಅನು ವರ್ತ ಕೊಡಬೇಕು.

ಬರವ ತಾರೀಕು ಗುರ್ತ ಕಾರ್ಯಾ ಸತ್ ೧೧೮೪ ನೇ ಹಿಜರಿ.

ಶಾಬಾ ೦೬೮೪

ಸ್ವಯ ಸರ್ವಜಿತ್

The officers in chrge now as well as in future of Adur pargannah belonging to Naregal, as well as Deshamuks & Deshapandyas should understand that now the mouje HARAVI or the said aamel thana has been fully given as Inam for the sake of God to Kundapur LAKSHMI VALLABH Thirtha swami & for the sake of performing the puja of gods in mut & temples. Therefore that thana (also means more than one village) be enrtusted to the charge of & for the enjoyment of, the swami.

He should take the annual produce & spend it for expenses of the Mut & must be praying & blessing for the growth of the kingdom & prosperity.

All kinds of taxes etc. are to be regarded as remitted (i,e, free.)

Without waiting for a new order every year copy of this order a should be retained & the original returned.

Dated 1st shabaan
1184 Hizari
[1767—68 A.D.]

Enc 52.

99

Transliteration
of the original
document
in Persian

1

Mokhaddam va, Kual karani, mouje Savanur bidaanand.

Dareem vallah,

Yek manjil Khana Moro pandit mutavaffi vaakhai, savaade kasbe mustoor junob, shimal si vo panjira, mashareef vo mgareeb beesat va sediera maa sahan vakhab vockaa binabar Mut badva goyee, LAKSHMIVALLA BHA Thirtha mureed Vyasawami Hulikal hasa bul araj jubdatul amaasil Krishno Venkajee Desha pandya baraaye indalla ma rahammat namoodha dha dha sudh baayadh ke Kha na mashthoor raa payi moodha vo sang yistha dha karitha bakabj va tha sarroof dhavagoyi maja-kur va gujarandh thaa dharaaja Mut saakhthaa badhvaye dhava may dowlath mashthareel va mojaf khahandhbudh harsaal ojoore sannadhe mujadhdhith baamiyan nayavaradha. nakhale para vaana giriftha asal vapas bejahan dhareebab hadga han thamam shenasan thahareer fiththaaree chaa hardham shaharee.

Jamadissaani
San 1216 Hizari.
582
1798 A.D.

descendant or disciple of Vyasaraja of Hulikal etc. (Halsa of Kundapur) see S.1. please.

T (1)

శ్రీ రంగం

[illegible]

whom [illegible]

[illegible] 1680 [illegible]

1739 A.D. [illegible]

[illegible]

Enc T2 101

(చెన్నపట్టణ కుందాపుర శ్రీమద్వ్యాసరాజ సంస్థానమునకు)

ర్లపల్లి మజీయు బంగారునత్తం గ్రామం భూమిదానమిచ్చిన శాసనము

శ్రీరామ

స్వస్తి శ్రీ విజయాభ్యుదయ శాలివాహన శకవర్షములు ౧౬౮౩ అగు నేటి నందననామసంవత్సర
ఱ శుద్ధ ౧౫లు శ్రీ భూవరాహ క్షేత్రాధీశ్వర ఆనందనిలయ విమానస్థద్విప్రకారాంతర్గత శేషశైల
ంకరధ్వజలావణ్య దినకరకోటిప్రభాభాసమాన రమా బ్రహ్మాదినియామక సకలలోకపాలన ధురంధర
ండార రాజాధిరాజ మహారాజ పూర్వపశ్చిమ పశ్చిమోత్తర చతుస్సముద్ర ముద్రితావనీశ్వరాభి
ా వెంకటాచలస్వామి వెంకటాచలమందు రత్నసింహాసనారూఢులై పృథ్వీసాంబ్రాజ్యం చేయుచు
ం శ్రీమత్పరమహంస పరివ్రాజకాచార్యత్వాద్యనేక గుణసంపన్న శ్రీమత్పదవాక్యప్రమాణ పారా
గత సర్వతంత్ర స్వతంత్ర శ్రీమద్వైష్ణవ సిద్ధాంత ప్రతిష్ఠాపనాచార్య శ్రీమద్విద్యానగర కర్ణాటక
ాధీశ్వర శ్రీమద్వ్యాసమునీ వరద గోపాలకృష్ణదేవర దివ్య శ్రీపాదపద్మారాధక శ్రీమద్వ్యాసరాయ
ుపతి శ్రీమల్లట్ఠ్మీ మనోహరతీర్థ శ్రీపాద వరకుమార శ్రీమల్లట్ఠ్మీధరతీర్థ శ్రీపాద కరకమల సంజాత
ల్లభతీర్థ శ్రీపాదసరోజములకు వాల్మీకిగోత్ర పవిత్రులైన మంసలవంశాబ్ధి పరిపూర్ణ చంద్రులైన
గుత్తి హంనిబ్బరగండ కొంకణదేశ విభాశాంకులయిన బసవశంకర బిరుదాంకితులైన అంగన
మల్లశాసనాధీశ్వరులయిన మేలుపాశం కంబినాయుని జవ్వాది వరమూర్తినాయునివారి పౌత్రు
లయిన వెంకటపతినాయునివారి పుత్రులయిన జవ్వాది వీరప్పనాయినింగారు వ్రాయించియిచ్చిన
ాన ధర్మశాసన క్రమమెట్లన్నను మాయేలుబడికి నడిచే చట్టుసీమలోని అడివివడ్డున మా పచ్చార్లపల్లి
గడుని మీకు ధారాదత్తంచేసి సోమోపరాగ పుణ్యకాలమందు సహిరణ్యోదకదానధారా పూర్వ
త్రిపురుషోద్దేశ్యముగాను త్రికరణశుద్ధిగాను త్రివాచకముగాను దానాదిక్రయపరివర్తనకు యోగ్య
ంను ధారాదత్తం చేసియున్నాము గనుక యీగ్రామమునకు కలిగిన నిధి నిక్షేప జల తరు పాషాణ
గామి సిద్ధసాధ్యంబులనియెడి అష్టభోగ తేజస్వామ్యములున్ను వాపికూప తట్టాకారామ నివేశన
ాను మీ పుత్ర పౌత్ర పారంపర్యముగాను ఆచంద్రార్క-స్థాయిగాను శ్రీవేణుగోపాల కృష్ణస్వామి
నడిపించుమని సుఖాన ఉండుమని వ్రాయించియిచ్చిన గ్రామభూదాన ధర్మశాసనము బంగారునత్తం
కట్ట క్రింద తూర్పు కాలవను మడి ఖ ౧ పుట్టెడుమడి ధారాదత్తంగా గ్రామంతోకూడ యిప్పించి
ుక ఆచంద్రార్క-స్థాయిగాను అనుభవించుతగ్గది.

సిరాయి మొహరు ఉన్నది.

పాలనయోర్మధ్యే దానాచ్ఛ్రేయోనుపాలనం। దానాత్స్వర్గమవాప్నోతి పాలనాదచ్యుతం పదం।
వత్తాద్విగుణం పుణ్యం పరదత్తానుపాలనం పరదత్తాపహారేణ స్వదత్తం నిష్ఫలంభవేత్॥
వంశజాః వరమహీపతి వంశజాతాః। యోభూమిపాః సతతముజ్వలధర్మ చిత్తాః।
ర్మమేవ సతతం పరిపాలయంతి తత్పాదపద్మయుగళం శిరసానమామి॥

రూపరాజు వెంకటాచలం వ్రాసిన చానపత్రము.

that this is a true copy of the original document.

TITUTE PRESS, VEPERY.

Encl: U 1612

102

लक्ष्मीरमणस्वामी
व्यासरायमठ

आजसुभा राडे श्री भीमराव निम्माजी नि स
बत्-संस्थान-डंबल्-

१७२३ दुर्मति.

The Subhedar (or Minister for a territory) of Dambal Kingdom.

grants
12 Inams in 12 Villages
of Gadag Parghana.

1 होंबल	Hombal
2 लक्कवा	Lakwa
3 हुयलगोल	Huyilgol
	Etc, Etc
12 मणवाड.	Manwad

Enc. U. 13.

103

Rajas of Dambal श्री
+ others who gave
inams in 13 villages (12+1).

श्रीमत्परमहंस-परिव्राजकाचार्य त्रिदण्डिगुरुसंप
न्नराद-पदवाक्यप्रमाणपारावारपारंगत-सर्वतंत्रस्वतंत्र
राद-श्रीमद्वेङ्कटेशवरदाधांतप्रतिष्ठापनाचार्यराद-श्रीमद्
व्यासरायवरसंस्थानाधिपतिगलराद-श्रीमद्विद्यानगरक
र्णाटकसिंहासनाधीश्वरराद-श्रीमद्व्यासमुनिवरदगोपा
लकृष्णदेवरदिव्यश्रीपादपूजाधारक-श्रीमल्लक्ष्मीवल्लभती
र्थश्रीपादंगलवरबालकुमारकराद-श्रीमल्लक्ष्मीनाथतीर्थश्री
पादंगलवरकरकमलसंजातराद-श्रीमल्लक्ष्मीरमणतीर्थ-
श्रीपादंगलवर - वरद - श्री - पद - द्वंद्व - श्रीपूर्णपो
षुविनसेविगलिगे -

Lakshmi Vallabha's disciple & successor Lakshmi Ramana Theertha of Sh. K. Vyasaraj mut

× × मौद्गल्यगोत्रोत्पन्नराद - नागेन्द्रापंत - अस्या
त्मजः - बाबूरायः -
इवरतनूत्सवराद - नारायणनु - त्रिकालदल्लियू
कन - साष्टांगप्रणिपात विन्नहंगलु - — — — —
१७-२३नेया - प्रवर्तमान - - - दुर्मति - फाल्गुण
- - रु - १ - गुरुवार - गदवर परगणे - ×× बेल्लु
धडि यंब उंबलिग्रामदल्लि — - - रमारु — — - -
सहिरप्पोद — — - पूर्वकवागि श्रीचारुचरणद्वंद्व
के - - समर्पणे - - — — -

1725

Enc V.

I.

ಯಂತ ಮೊಹರು ತಲೇಮೇಲೆ ವತ್ತಿದ್ದು ಹರಿದು ಹೋಗಿದೆ

ಕೃಷ್ಣರಾಜವಡೆಯರವರು

ಪ್ರಭವ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಬಿ ೧೪ಲ್ಲು ಶ್ರೀಮತು ಪಟ್ಟದ ಬೂಬಳಿ ಏವೆ ವಿಚಾರದ ಕಾಂತಯ್ಯಗೆ ಬರಸಿ ಕಳುವಿದ ನಿರೂಪ ಏದಾಗಿ ಚೆಂನವಪಟ್ಟಣದಲ್ಲಿ ಯಿರುವ ಲಕ್ಷ್ಮೀಧರ ತಿರ್ಥರಿಗೆ ಅವರು ಯಿದ್ದ ಸಳದಲ್ಲಿ ಕಂಗಿಗು ೪೦೦ ಮುನ್ನೂರ ಅರವತ್ತು ವರಹಾವನ್ನು ಅತವಣ ಯಿಂದ ಪ್ರತಿವರುಷದಲ್ಲಿಯೂ ಕೊಟ್ಟು ಬರುವ ಹಾಗೆಕಟ್ಟಿ ಮಾಡಿಸಿ ಯಿದೀತಾದ ಕಾರಣ ಆ ಪ್ರಕಾರಕ್ಕೆ ಲಕ್ಷ್ಮೀಧರ ತಿರ್ಥರಿಗೆ ವರುಷ ವಂದಕ್ಕೆ ಕಂಡಿದವ ಗುಳಿಗೆ ಮುನ್ನೂರ ಅರವತ್ತು ವರಹಾದ ಪ್ರಕಾರಕ್ಕೆ ಪ್ರತಿವರುಷದಲ್ಲಿಯೂ ಅತವಣಿಯಿಂದ ನಲಧರವಾಗಿ ಕೊಟ್ಟು ಬರುವದು ಈ ನಿರೂಪ ಪ್ರತಿಯನ್ನು ಚಾವಡಿ ಕರಣಿಕರ ಕಡಿತಕ್ಕೆ ಬರಸಿ ತಿರುಗಿ ಕೊಡುವದು[ಕ್ರಿ] ಯಂತವೊಹರು ವತ್ತಿದೆ

Certified that this is a true copy of the origina document.

1739 AD

1739 AD
ಶ್ರೀ
ಕೃಷ್ಣ

II

Ene W. -

ಇಂತ ಸಂಸ್ಕೃತ ಅಕ್ಷರದ ಮೊಹರು ಅದೆ.

ಕೃಷ್ಣರಾಜ ವಡೆಯರವರು

ಸಿದ್ಧಾರ್ಥಿ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಬ ೦೩ಲ್ಲಿ ಶ್ರೀವತ್ಸ ಅಯೆತ್ಮಸ ಸಂಮ ಚಕ್ರವರ್ತಿ, ವಿಚಾರದ ಚಿಕ್ಕ ಸಂಪರಿ ಜಮ್ಮ ದೇವಸ್ಥಾನವ ಸೀಮೆ ಬಾರಪತ್ತೇಗಾರ ಕನಕ್ಕೆಗೆ ಸಮ ಬರಿಸಿ ಕಳುಹಿದ ಸಿರೂಪ ಅವಾಗಿ ಚೆಂನಪಟ್ಟಣದಲ್ಲಿ ಯೆ ರುವ ಮರ ಯಿದಕ್ಕೆ ಸಲ್ಲುವ ಸ್ವಾಸ್ಥ್ಯಗ್ರಾಮಗಳು ದೇವತಾ ಚರ್ಚನೆ ಸಹಾ ವ್ಯಾಸರಾಯರ ಮಠದ ರಘುನಾಥ ತೀರ್ಥರ ಹ ವಾಲಿಗೆ ಹೂಂದಿಸಿಕೊಟ್ಟ ಇತ್ತಪೈಟ್ಟ ಯಥಾಪ್ರಕಾರಕ್ಕೆ ಚೆಂ ನವಟ್ಟಣದ ಮಠ ಇದಕ್ಕೆ ಸಲ್ಲುವ ಸ್ವಾಸ್ಥ್ಯಗ್ರಾಮ ದೇವ ತಾರ್ಚನೆ ಸಹಾ ಚೆಂನಪಟ್ಟಣದ ಮಠದ ಲಕ್ಷ್ಮೀಧರತೀರ್ಥರ ಹವಾಲಿಗ ನಡಿಸಿಕೊಂಡು ಬರುವಂತೆ ಕಟ್ಟೆ ಮಾಡಿಸಿ ಯಿದಿ ತಾದ ಕಾರಣ ಆವೆರಗ ಚೆಂನಪಟ್ಟಣದ ಮಠ ಇದಕ್ಕೆ ಸಲ್ಲುವ ಸ್ವಾಸ್ಥ್ಯಗ್ರಾಮ ದೇವತಾರ್ಚನೆ ಸಹಾ ಲಕ್ಷ್ಮೀಧರತೀರ್ಥರ ಮಠದ ಹವಾಲು ವಡಿಸಿಕ್ಕೊಂಡು ಬರುವದು ಯೀ ಲಕ್ಷ್ಮೀ ಧರತೀರ್ಥರಿಗೆ ಈಚೆಗೆ ಚೆಂನಪಟ್ಟಣದ ಆಶವಣೆಯಿಂದ ಸಲಧರ ವಾಗಿ ಕೊಟ್ಟ ಬರುತ್ತಾ ಇರುವ ಹಣವನ್ನು ಕೊಡಪೆ ನಿಲ್ಲಿ ಸಿಕೊಂಡು ಆಬಗೆ ಹಣವನ್ನು ವಿಚಾರದ ಚಾವಡಿಗೆ ಬರಸಾ ಡಿಕೊಂಡು ಯೀ ಸಿರೂಪದ ಪ್ರತಿಯನ್ನು ಚಾವಡಿ ಕಾರಣೀಕ ರ ಕಡಿತಕ್ಕೆ ಬರೆಸಿ ತಿರಿಗಿ ಲಕ್ಷ್ಮೀಧರತೀರ್ಥರ ಹವಾಲಿಗೆ ಕೊಡುವದು [ಶ್ರೀ] ಯಂತ ಮೊಹರು ಅದೆ.

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ಶ್ರೀ ಗೋವಿನಾಥ
ಯಂತ ಸಂಸ್ಕೃತ ನಾಗರಾಕ್ಷರದಲ್ಲಿ ಆದೆ.

ಹರೇ ಲೀಲಾ ವರಾಹಸ್ಯ ದಂಷ್ಟ್ರಾ ದಂಡಸ್ಯ ಪಾತುವಃ।
ಕ್ಷೋಮಾದ್ರಿ ಕಲಶಾ ಯತ್ರ ಧಾತ್ರೀ ಭೃತ್ರ ಶ್ರಿಯಂ (ದಧೌ)॥

ವಿಜಯಾ ಭ್ಯುದಯ ಕಾಲೀವಾಹನ ಶಕ ವರುಷಂಗಳು ಸಾರ್ತಿನೇ ಸಂಗಿದ ವರ್ತಮಾನವಾದ ಸಾಸ್ಮಧನಾಮ ಸಂ।ದ ವೈಕಾಖ ಶುಕ್ಲ ಪಕ್ಷದಲ್ಲಿ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರಪೌಢ ಪ್ರತಾಪನ ಪ್ರತಿಮ ವೀರ ನರಪತಿ ಮುಮ್ಮಿಡಿ : ಕೃಷ್ಣರಾಜವಡೆಯರೈಯ್ಯ ರವರು ಶ್ರೀರಂಗಪಟ್ಟಣದಲ್ಲಿ ರತ್ನಸಿಂಹಾಸನಾರೂಢರಾಗಿ ಸುಖದಿಂ ಪೃಥ್ವೀಸಾಂಬ್ರಾಜ್ಯಂ ಗೈಯುತ್ತಿರಲೂ. ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯರ್ತಾತ್ಪರ್ಯನೇಕ ಗುಣಸಂಪನ್ನರಾದ ಪದವಾಕ್ಯ ಪ್ರಮಾಣ ಪಾರಾವಾರ ಪಾರಂಗತ ಸರ್ವತಂತ್ರ ಸ್ವತಂತ್ರರಾದ ಶ್ರೀಮದ್ವೈಷ್ಣವ ಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯರಾದ ಆದಿರಾಜಸ್ವಾಮಿ ಮುಳಬಾಗಿಲ ಕಲ್ಲುಮರದ ಶ್ರೀ ಲಕ್ಷ್ಮೀನಾರಾಯಣ ಗೋವಿನಾಥ ದೇವರ [ಪಾದಪದ್ಮಾರಾಧಕ] ಶ್ರೀಮದ್ವಿಶ್ವಪ್ರಿಯತೀರ್ಥರವರ ರತ್ನಸಿಂಹಾಸನಾಧೀಶ್ವರರಾದ। ಶ್ರೀಮಲ್ಲಕ್ಷ್ಮೀಕಾಂತತೀರ್ಥ ಶ್ರೀಪಾದಂಗಳವರ ವರಪುತ್ರರಾದ ಶ್ರೀಮದ್ವಿಶ್ವಕಾಂತತೀರ್ಥ ಶ್ರೀಪಾದಂಗಳವರ ಕರಕಮಲ ಸಂಜಾತರಾದ ಶ್ರೀಮದ್ವಿಶ್ವೇವಲ್ಲಭತೀರ್ಥ ಶ್ರೀಪಾದಂಗಳವರು.

ಶ್ರೀಮತ್ಪರಮ ಹಂಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯ ತಾತ್ಪರ್ಯನೇಕ ಗುಣ ಸಂಪನ್ನರಾದ ಪದವಾಕ್ಯ ಪ್ರಮಾಣ ಪಾರಾವಾರ ಪಾರಂಗತ ಸರ್ವತಂತ್ರ ಸ್ವತಂತ್ರರಾದ ಶ್ರೀಮದ್ವೈಷ್ಣವ ಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯರಾದ ಶ್ರೀಮದ್ವ್ಯಾಸಪುರ ನಿವರದ ಗೋಪಾಲಕೃಷ್ಣ ದೇವರ ದಿವ್ಯ ಶ್ರೀಪಾದ ಪದ್ಮಾರಾಧಕರಾದ ಶ್ರೀಮದ್ವಿದ್ಯಾನಗರ ಕರ್ನಾಟಕ ಸಿಂಹಾಸನಾಧೀಶ್ವರರಾದ ಶ್ರೀಮದ್ವ್ಯಾಸರಾಯರ ಸಂಸಾರ್ಥಸಾಧಿ ಪುತ್ರಗಳಾದ ಶ್ರೀಮಲ್ಲಕ್ಷ್ಮೀ ಮನೋಹರ ತೀರ್ಥ ಶ್ರೀಪಾದಂಗಳವರ ವರ ಕುಮಾರಕರಾದ ಶ್ರೀಮಲ್ಲಕ್ಷ್ಮೀ ಧರ ತೀರ್ಥ ಶ್ರೀಪಾದಂಗಳವರ ಕರಕಮಲ ಸಂಜಾತರಾದ ಶ್ರೀಮಲ್ಲಕ್ಷ್ಮೀವಲ್ಲಭ ತೀರ್ಥ ಶ್ರೀಪಾದಂಗಳವರಿಗೆ ಬರೆಸಿಕೊಟ್ಟ ಕ್ರಯದಾಸ ಪತ್ರವು ಕ್ರಯ ವೆಂತೆಂದರೆ

ಕೊಳ್ಳೇಗಾಲದ ನೀರಂಜನಭಟ್ರು ಮುಷಾಲೀಕ ವೆಂಕಟರಾಮಯ್ಯನಿಂದಾ ನನ್ನ ಮರಕ್ಕ ಕ್ರಯಲಬ್ಧವಾಗಿ ಬಂದ ಕಾವೇರಿಪುರಂ ಸ್ಥಳಕ್ಕ ಸೇರಿದ ಕಾಂಬಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ವಳ ತವಾದ ತಿಪ್ಪನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕ ಪ್ರತಿನಾಮಧೇಯವಾದ ಶ್ರೀಪಾದರಾಯ ಸಮುದ್ರವೆಂಬ ಗ್ರಾಮವನ್ನು ನಿವುಗ ಕ್ರಯವಾಗಿ ಕೊಟ್ಟೆವಾ ಕಾವರ ಯೀಗ್ರಾಮಕ್ಕೆ ಸಲ

ವ ಕ್ರಯ ದ್ರವ್ಯವೂ ಮೂಲಕ್ರಯಸಾಧನ ಪ್ರಕಾರ ರಾಜ
ಗೋಪಾಲಚಕ್ರ ಗ। ೨೦೦೦ ವರಹ ಯೀಗ್ರಾಮಕ್ಕೆ ಸೇರಿ
ಸುಂಕವ ಬಗ್ಗಾಗಿ ಗೋಪಾಲ ।ಗ।೦೮೦ ವರಹಾ ಉಭಯ
(ರಾಜ) ಗೋಪಾಲಚಕ್ರ ।ಗ। ೨೦೮೦ ವರಹಾ ।ಅಕ್ಷಾ
ರವಲ್ಲು ಯಿರಡು ಸಾವಿರದ ನೂರಯಂಭತ್ತು ವರಹಾವೂ
ಹಪ್ತಾದ್ಧಸ್ತ ದಿವಾನೋಟವಾಗಿ ಸಾಕಲ್ಯನಾಗಿ ನಿಂಮಿಂದಾ
ನವ್ಮ ಮತಕ್ಕೆ ಸಂತ್ತಾದಕಾರಣ ಈ ತಿಪ್ಪನಹಳ್ಳಿಯೆಂಬ
ಶ್ರೀಪಾದರಾಯ ಸಮುದ್ರ ಗ್ರಾಮಕ್ಕೆ ಉಂಟಾದ ಭೂಮಿ
ಗಾ ಮನೂ ರಾವಹೆಕ್ಷೇತ್ರ ತೋಟ ತುಡಿಕೆ ಗದ್ದೆ ಬೆದ್ದಲು ಅಣೆ
ಅಕ್ಕಟ್ಟುಕಟ್ಟ ಕಾಡಾರಂಭ ನೀರಾರಂಭ ಮದ್ದಿಕ ವಗ್ಗ
ಮನೆ ವಣ ...ಹಳ್ಳಿ ಹಿರಿಯೂರು ಕಾಣಿಕೆ ಬೇಡಿಗೆ ಮುಂ
ತಾದ ಸಕಲ ಸುವರ್ಣಾದಾಯ ಸಕಲ ದವಸಾದಾಯ ಅಸ
ಕಲ ಸ್ವಾವ್ಯಂಗಳನ್ನು ನಿಂಮ ಮತಕ್ಕೆ ನಿರುಪಾಧಿಕ ಸರ್ವ
ಮಾನ್ಯವಾಗಿ ನೀವು ಅನುಭವಿಸಿಕ್ಕೊಂಡು ಬರಲುಳ್ಳವರು
ಯಿಲ್ಲಿಂದಾ ಮುಂಪೆ ಈ ಗ್ರಾಮಕ್ಕೆ ಸಲುವ ವಾಮನ
ಮುದ್ರೆಯುಲ್ಲಿ ಚತುಸ್ಸೀಮೆಯೊಳಗಣ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲ
ಕರು ಪಾಷಾಣ ಅಕ್ಷೀಣ ಆಗಾಮಿ ನಿಧ ಸಾಧ್ಯಂಗಳೆಂಬ ಅಸ್ಪ
ಭೋಗ ತೇಜ ಸ್ಥಾಂವ್ಯಂಗಳನ್ನು ಅಧಿ ಕ್ರಯ ದಾನ ಪರಿವ
ರ್ತ್ತನೆಗಳೆಂಬ ಸ್ಯವಹಾರ ಚತುಸ್ಪಯಂಗಳಿಗೂ ಯೀಗ್ರಾ
ಮ ಕಾಶ್ರಿತ ನಿರುಪಾಧಿಕ ಸರ್ವಮಾನ್ಯವಾಗಿ ಅಚಂದ್ರಾ
ರ್ಕಸಾಕ್ಷಿಗಳಾಗಿ ಅನುಭವಿಸಿಕೊಂಡು ಬರಲುಳ್ಳವರ
ಯೆಂಮ ಶ್ರೀಮದಾಚ್ಯಸರಾಯರ ಸಂಸ್ಥಾನಾಧಿಪತಿಗಳಾ
ದ ಶ್ರೀಲಶ್ರೀ ಸುಸೋಹರ ತೀರ್ಥ ತ್ರೀಪಾದಂಗಳವರ
ವರಕುಮಾರಕರಾದ ಶ್ರೀಲಶ್ರೀಧರತೀರ್ಥ ಶ್ರೀಪಾದಂಗ
ಳವರ ಕರಕಮಲ ಸಂಜಾತರಾದ ಶ್ರೀಮಲ್ಲಶ್ರೀ ವಲ್ಲಭ
ತೀರ್ಥ ತ್ರೀಪಾದಂಗಳವರಿಗೆ ಮುಳುವಾಗಿಲು ಮತದ
ಲಶ್ರೀಕಾಂತ ತೀರ್ಥ ಶ್ರೀಪಾದಂಗಳವರ ವರಕುಮಾರ
ಕರಾದ ಶ್ರೀಕಾಂತ ತೀರ್ಥ ಶ್ರೀಪಾದಂಗಳವರ ಕರಕಮ
ಲ ಸಂಜಾತರಾದ ಶ್ರೀವಲ್ಲಭತೀರ್ಥ ಶ್ರೀಪಾದಂಗಳವರು
ಕಾವಾಗಿ ತ್ರಿವಾಚಾ ವಪ್ಪಿ ಬರಸಿಕೊಟ್ಟ ಕ್ರಯದಾನ
ಶಾಸನಾ।।

....ವ್ಯರೂ ರಘುನಾಥಾಚಾರ್ಯರು ಉತಸ್ರಜಿ ಮತದ ದ್ವಾರ
ಪಾಲಕ ಅಪ್ಪಜಿ ಆಚಾರ್ಯರು ಅಪ್ಪಾಜೈಯ್ಯ ಗ್ರಾಮದ
ಕಾವ ಭಾಗ ಗೋಪಾಲಯ್ಯ ರಾಯಕೋಟೆ ಸ್ಥಳದತ್ತೂ
ಜೋಯಿಸರು। ....
.....ಸನ್ಮತದಿಂದಾ ಬರದಾತ ನಿಜಗಲು ರಾಯಸ್ತ ಮಲ್ಲ
ಪ್ಪಸ ಬರಹಾ।।।ಶ್ರೀ।। ಯೆಂತ ನಂಗರಾಕ್ಷರದ ರುಜು ಅದೆ

ಸಾಕ್ಷಿಗಳು — ರುಜು ಮಾಡಿರುವ ಭಾಗವೂ ಇನ್ನು
ಕೆಲವು ಭಾಗಗಳೂ ಹರಿದು ಹೋಗಿ ಅವೆ।।

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108

॥ ಶ್ರೀ ಗೋ ವಿ ಂ ದಾ ಯ ನ ಮಃ ॥

[ಅಂತ ಸಂಸ್ಕೃತ ಅಕ್ಷರದಲ್ಲಿ ಶ್ರೀ.]

1803. ದುಂದುಭಿ ಸಂವತ್ಸರದ ಪಾಲ್ಗುಣ ಶುದ್ಧ ೪ ಯಲ್ಲು ॥ಶ್ರೀ॥ ವೆದಾವ್ಯಾಸರಾಯರವರ ಸಂಸ್ಥಾನಾದಿಪತಿಗಳಾದ ಶ್ರೀಮಾನ್ ಲಕ್ಷ್ಮೀನಾಥ ತೀರ್ಥ ಶ್ರೀಪಾದಂಗಳವರಿಗೆ॥ ಮುಳುವಾಗಿಲು ವಂಶದ ತೆಜೋನಿಧಿ ತೀರ್ಥ ಶ್ರೀ ಪಾದಂಗಳವರು ಬರಶಿಕೊಟ್ಟ ಪತ್ರದ ಕ್ರಮವೆಂತೆಂದರೆ ನಮ್ಮ ಗುರುಗಳು ಶ್ರೀ ವಲ್ಲಭತೀರ್ಥ ಶ್ರೀ ಪಾದಂಗಳವರು ನಂಮ ಕೈಲಿ ತಗದ್ಕೊಂಡದ್ದು ಬಾಹವರಿ ಗುರ್ಗಳು॥ ಅಪ್ಪಾರದಲ್ಲು ಆರು ವಾಬರದ ಸೂರು ತೊಂಬತ್ತು ನಾಲ್ಲುಕ್ಕ ವರೆ ವರಹಕ್ಕೆ ರಾಮನಾಥಪುರದಲ್ಲು ವುತ್ರಜೆ ವಂಶದ ಸತ್ಯಸಂದ ಶ್ರೀಪಾದಂಗಳವರ ಮುಂದೆ ನಂಮ ಸಂಸ್ಥಾನದ ಪ್ರಪತ್ತೆಗಾರ ಲಕ್ಷ್ಮೀನಾರಾಯಣಾಚಾರ ಲೆಕ್ಕಾಚಾರರ ಪ್ರಕ್ಕಾರ ಶ್ರೀರಂಗ ವಿಠಲದೇವರ ಅಡವುವಾಡಿ ಪ್ರಮಾದೀಚ ಸಂವತ್ಸರದ ಪೂರ್ಣಶುದ್ಧ ಯ 1704. ಲ್ಲು ಬರಶಿಕೊಟ್ಟ ಪತ್ರವು ನಿಂಮ ಸಂಸ್ಥಾನಕ್ಕೆ ಕಳ್ಳರು ಬೆದ್ದು ವಿಂಪ್ಟು ಹೊದ್ದರಿಂದಾ ನಿಂಮ ಸಂಸ್ಥಾನದ ವಿಶಿಷ್ಟ ದೇವರು ಶಿಕ್ಕಿದ ಸವಾ ಚಾರಕೆಳಿ ಕುಂದಾಪುರಕ್ಕೆ ನಾವುಬಂದು ನಂಮ ದೇವರು ನಿಂಮ ಕೈಯಿಂದ ತ್ತೆಗದುಕೊಂಡು ಹೋಗುವ ವ್ಯಾಳ್ಯದಲ್ಲಿ ಪತ್ರಿಕ ನಾವು ಸತ್ಯಸಂಪ ಶ್ರೀಪಾದಂಗಳವರ ಮುಂದೆ ರಂಗ ವಿಠಲದೇವರು ಅಡವುಯಿಟ್ಟು ಗೋವಿನಾಥ ದೇವರು ತೆಗದುಕೊಂಡು ಹೋಗುವಾಗ ನಾವು ಬರಕೆಶಿಟ್ಟ ಪತ್ರ ಹೋದ್ದರಿಂದ ಪೂರ್ವದಮೇರಿಗೆ ಪತ್ರ ಬರಕೊಟ್ಟ ನಂಮ ರಂಗವಿಠಲ ದೇವರ ತೆಗದುಕೊಂಡು ಯಿದೀವೆ ಯೀಪತ್ರವು ದೇಶಗಳಲ್ಲಿ ಸಂಚಾರ ಪಾಡಿ ತೀರಿಸಿ ಕೊಟ್ಟೀವು. ಕೊಡದೆ ಯಿನ್ದ ಪಕ್ಷಕ್ಕೆ ಪೂರ್ವ ಪ್ರಕಾರ ಯರಡುದೇವರನು ತಂದು ವಪ್ಪಿಸಿ ಕೊಟ್ಟೀವು ಯಂತಾ ನಾವಾಗಿ ವಪ್ಪಿ ಬರಶಿಕೊಟ್ಟ ಪತ್ರ॥ ॥ ಶ್ರೀ॥ ಯಂತಾ ಬಾಲಬೋಧ ಅಕ್ಷರದಲ್ಲಿ ರುಜು ಆಧೆ.

ವೆಂಗಟ್ಟಯ್ಯನ ಸಾಕ್ಷಿ—ಹರಿದಾಸಯ್ಯನ ಸಾಕ್ಷಿ

ಯೀ ಉಭಯಾನು ಸಂಮತ ಪಂದ ನರಸಿಂಹನ ಸ್ವಹಸ್ತ ಬರಹ

Certified that this is a true copy of the original document.

Enc X3

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ಶ್ರೀರಾಮಚಂದ್ರ

ಯಂತ ಸಂಸ್ಕೃತ ಅಕ್ಷರದಲ್ಲಿ ಇದೆ

ಶ್ರೀಮತ್ ವಾಧವ ತೀರ್ಥ ಶ್ರೀ (Majjigehalli mutt Mulbagal)

ಶ್ರೀ ಮದ್ವ್ಯಾಸರಾಯರವರ ಸಂಸ್ಥಾನಾಧಿಪತಿಗಳಾದ ಶ್ರೀಮತ್ ಲಕ್ಷ್ಮೀ ರಮಣತೀರ್ಥ ಶ್ರೀಪಾದಂಗಳವರ ಕರಕಮಲ ಸಂಜಾತರಾದ ಶ್ರೀಮ ಲಕ್ಷ್ಮೀಕಾಂತ ತೀರ್ಥ ಶ್ರೀ ಪಾದಂಗಳವರಿಗೆ॥

॥ ಶ್ರೀ ಪಾದಂಗಳವರ ಸಂಸ್ಥಾನಾಧಿಪತಿಗಳಾದ ಶ್ರೀಮತ್ ರಘುನಂದನ ತೀರ್ಥ ಶ್ರೀ ಪಾದಂಗಳವರ ವರಕುಮಾರಕರಾದ ಶ್ರೀಮತ್ ರಘುಪತಿ ತೀರ್ಥ ಶ್ರೀ ಪಾದಂಗಳವರು॥

ವಿಭವ ಸಂವತ್ಸರದ ಕಾರ್ತೀಕ ಶುಗುರವಾರದಲ್ಲು ಬರಿತಿ ಕೊಟ್ಟ ಪತ್ರಿಕತ್ತು ಕಾಗಜದ ಕ್ರಮವೆಂತೆಂದರೆ ನಂಮ ಶ್ರೀಸ್ವಾಮಿಗಳವರು ದೇವರ ಯಾತ್ರೆಮಾಡುವಕಾಲದಲ್ಲಿ ನಿಂಮ ಶ್ರೀಮತ್ ಲಕ್ಷ್ಮೀವಲ್ಲಭ ತೀರ್ಥ ಶ್ರೀಪಾದಂಗಳವರು ನಂಮ ಮಠದ ಪಾತ್ರೆ ಪಗಾತ್ರ ದೇವತಾರ್ಚನೆ ಮುಂತಾದ್ದು ತೆಗದುಕೊಂಡು ಹೋಗಿ ಯಿದ್ದು ನಮಗೆ ಆಶ್ರಮ ಕೊಡಿಸಿ ಈದಿವಸ ಮಠದ ಆಕೆಪತಿಸ್ಥರುಗಳ ಮುಂದೆ ಯಿಟ್ಟು ನಂಮ ದೇವರು ದೇವತಾರ್ಚನೆ ಚಿನಬೆಳ್ಳಿ ಪಾತ್ರೆ ಪಗಾತ್ರ ಜವಳಿ ಯತ್ತು ಕುದರೆ ಪಾಲಕ್ಕಿ ಹಣ ಕಾಸು ಯಾವತ್ತು ನಂಮ ತ್ರಣಯಿಲ್ಲದಂತೆ ಯಾವತ್ತು ನಿಂಮ ಗುರು ಸ್ವಾಮಿಗಳವರ ಆಜ್ಞಾನುಸಾರವ ಪಟ್ಟಪ್ರಕಾರಕ್ಕೆ ನಂಮ ವಶಕ್ಕೆ ಚಿನ ಬೆಳ್ಳಿ ದೇವರು ದೇವತಾರ್ಚನೆಜವಳಿ ಹಣ ಕಾಸು ಯಾವತ್ತು ಸಾಕಲ್ಯವಾಗಿ ನಂಮ ವಶಕ್ಕೆ ಸಂತು ಹಾಯಂತೆ ನನುಗೂ ನಿಮಗೂ ಅರ್ಥಅರ್ಥ ಕಾರಣವಿಲ್ಲ ॥ಶ್ರೀ॥ ಯೆಂತ ಸಂಸ್ಕೃತ ನಾಗರಾಕ್ಷರದಲ್ಲಿ ರುಜು ಅದೆ.

Certified that this is a true copy of the original document.

Enc. X/4

26. 3. 1901
మదరాసు.

శ్రీమద్రాజాధిరాజ రాజమార్తాండ భక్తిశిఖామణి
శ్రీమన్నిఖిలభూమండలాధీశ్వర పరిపాలిత
శ్రీకాకుళాధీశ్వరులకు—

విజ్ఞాపనపత్రము. తిరుపతిలో శ్రీ వేంకటేశ్వరస్వామి
వారి దర్శనార్థమై వచ్చి మీ దయవలన క్షేమముగా
మరలి వచ్చినాము. చంగరాయలు తిరుపతి
వదిలినారు.

మీ దయవలన మాకు కావలసిన మర్యాదలు
జరిగినవి. ---

అందరూ తిరుపతి దర్శనములు చేసినారు.

(Sd) Ranga Rao

Enc. X5

॥ श्रीरामचंद्रायनमः॥

सं.
६४१

श्रीमत्परमहंसपरिव्राजकाचार्यनाद्यनेकगुणसंपन्न---
चार्य श्रीमत्सत्यज्ञानतीर्थश्रीपादवडेरकरकमल सं---
श्रीमत्सत्यध्यानतीर्थश्रीपादवडेरु नम---नारायण
of Uttaradi Math
णस्म---पू--निरूपा--एतद्देशीयगनाद्रेषजन-
---परमादरपूर्वकप्रार्थितरानि राक १८३४ नेपरि
1912 A.D.
ध्याविसं० माधव० ७ निरुध्यके नैजांराजधानियादभाग्य
नगरस्थलदल्लि-----नम कुंदापुर व्यासराय
मठदस्वामिगलु श्रीरामेश्वरयात्रार्थहोरटुहरुतारे---
इवरुयावत्तुशिष्यजनरिगे चंद्रकाचार्यकरार्चित श्रीगोपाल
कृष्णदेवरपूजामुनादुमाडिसिअवरन्नबहुमानपूर्व-
यंनडेनिनिरूपा-॥ ६६॥

मोहरु.

Ine Y.

ಹಿಂದಿವಿ ಹುಕ್ಕುಂ ನಕಲು

ಪೈದರಲ್ಲಿ ಸಾಹೇಬರ ಕೆಂಪು ಅರಗು ಮೊಹರಾಗಿದೆ

ಮಾ। ಆನಾಮ್ ಕ ಹಾವಳಿ ರಾವ್ ಮುತ್ಸದ್ದಿ

ದರಖಿಲ್ಲಾ ವ್ಯಾಸರಾಯ ಮಠದವರಿಗೂ ಮತ್ತು ಕುಂದಾಪುರದ ಮಠದವರಿಗೂ ಪ್ರತಿಮೆಗಳ ವ್ಯಾಜ್ಯ ಬಿದ್ದಿರಲಾಗಿ ವ್ಯಾಜ್ಯ ಫೈಸಲು ಮಾಡಬೇಕೆಂದು ಪೂರ್ವದಲ್ಲಿ ನಿಮಗೆ ಹುಕ್ಕುಂ ಮಾಡಿದ್ದೆವು; ಆದರೆ ಸದರಿ ವ್ಯಾಜ್ಯ ಪುರಾತನದ್ದಾಗಿದೆ ವುಭಯ ಮಠದವರು ಯತಿಗಳಾಗಿದ್ದಾರೆ; ಪೂರ್ವಾಚಾರಭ್ಯ ಕುಂದಾಪುರದ ಮಠದವರು ಯಾವ ಪ್ರಕಾರವಿದ್ದರೋ ಆ ಪ್ರಕಾರ ಇರಬೆಕು; ವ್ಯಾಸರಾಯ ಮಠದವರು ಯಾವಪ್ರಕಾರ ವಿದ್ದರೋ ಅದೇಪ್ರಕಾರ ಇರತಕ್ಕದ್ದು ಈ ವ್ಯಾಜ್ಯದ ತಂಟೆಗೆ ನೀವು ಹೋಗಬೇಡಿ. ವುಭಯ ಮಠದವರು ಎಲ್ಲಿಗೆ ಹೋಗುತ್ತಾರೋ ಅಲ್ಲಿಗೆ ಹೋಗ ಗೊಡಿಸಬಹುದು. ನೀವು ಆಟಕಾವು ಮಾಡಬೇಡಿ; ತಿಳಿಯುವುದು

ಜಂದ ೧೧ನೆ ರಬ್ಬಿಸಾನಿ ಸಃ ೧೧೯೭+೫೭ = 1774 A.D.

ತಾಜಾಕಲಂ — ಕುಂದಾಪುರದ ಮಠದವರು ನವಣೂರಿಗೆ ಹೋದಾರು ಅವರ ಸಾಮಾನು ಸರಜಾಮ್ಯಾಂ ಸಹಿತ ಹೋಗಗೊಡಬಹುದು; ವ್ಯಾಸರಾಯ ಮಠದವರಿಗೆ ಇವರ ಹೆಸರಿಗೆ ಹೋಗಲಂತೆ ಹೇಳುವುದು ಅಂದ್ ಸದರು.

Certified that this is a true copy of the original document.

[illegible] 1804 [illegible]

Margin note: [illegible]patna / [illegible]udapoor / Tyagaraja / Mut / of / [illegible]kal

SEAL

(Sd) Alex. Read

Collector

Muz 4]

SUBJECT.....

Diary No. of letter replied to 1035

Section Muz

File No. 237-23

Serial No. 2

Muzrai Secretariat

( )

, the 192 .

No. 1461/one file No 1500

Date of issue 17-4-24

To The Mag Commr in Negapatam

Signed by Sm T Ramaiya Avl,

I am directed to forward herewith Petn reg: no 1035 dated the 8th Feb: 1924 recd from Mr. V. R. Nijagal, Bm2 agent of the Sri Kundapura Vyasaraja matt praying for the grant of the mirasi rights of Nagari on Cumbli back and to request that on

Sri Sri Swamijalu

Mr. Nijagal Officer to produce certain documents in

over.

Favour of the use of the insignia by a Mate, a hearing may be given to him, the papers herewith sent as well as those produced that may be by the Honble agent examined and a report sent up to Govt before the end of May 1924.

Have re

D/ U.W.M.

P New Zee^d

RH 15/4/24

List of enclosures.

Copied by

Examined by

WD 0563– GPB—2,500—27 7-22

37191

No. C1022-9-25-4 / 31.5.24 Office of the Muzrai Commissioner in Mysore.

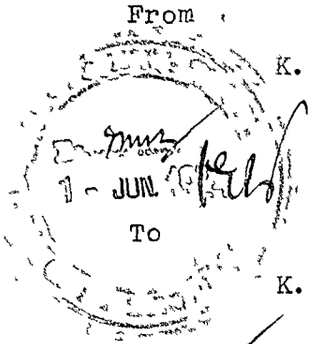
Dated Bangalore, 29th M a y 1924.

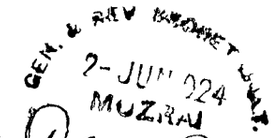
From

K. Chandy, Esquire., B.A.,

Muzrai Commissioner in Mysore,

B a n g a l o r e.





Dno 2285

Muz. 237-23-3.

To

K. V. Anantaraman Esquire., B.A.,

Secretary to the Government of

His Highness the Maharaja of Mysore,

Revenue Department.

S i r,

With reference to your letter No.1461/M.F.237-23-2 dated 17th April 1924, forwarding for examination and report petition dated 8th February 1924 presented by the Honorary agent of the Sri Kundapur -- Vyasarayasvami Matha praying for the grant of certain insignia to the Swamigalu and requesting a reply before the end of May 1924, I have the honor to state that a first hearing was given to the Petitioner on the 29th April when he produced certain further references and made his submissions on preliminary grounds. The case was thereupon posted for arguments to Wednesday the 28th May and notice was also given to the Sarvadhikari of the Sri Sosale Vyasarayaswami Matha who seems to be the only opposing party in the suit.

2. Messrs V.R. Nigagal and Beli Seshagiri Rao at first accepted the date but the former in a communication received yesterday has -- applied for a short adjournment on account of the Aradhane of Sri Brahmanya Thirtharu which is to be celebrated at Abbur in the --- Chennapatna Taluk on the 28th, 30th and 31st instants. The case has therefore to be posted to some other date for arguments.

The whole of June 1924 is crowded with Inspections, meetings of the Representative Assembly and Legislative Council and Appeals, and it will not be possible to fix a suitable day in June.

3. I request that in the circumstances explained above, time may be kindly extended till the end of July 1924 for submission of the final

final report in the matter.

I have the honor to be,

Sir,

Your most obedient servant,

K Chandy

KSR.

Muzrai Commissioner.

BK

C902/22-23 and one file.

118

32893

Office of the Muzrai Commissioner in Mysore,

Dated, Bangalore, 29th January 1925.

From

K. Chandy, Esq, B.A.

Muzrai Commissioner in Mysore.

GEN. & REV. SECTT. 2-FEB 1925 MUZRAI

Dno 1266

To

K.V. Anantaraman, Esq, B.A.

Secretary to the Government of His Highness

the Maharaja of Mysore, REVENUE DEPARTMENT.

GENL. & REV. SECTT. 30 JAN 1925 G. D. SECTION.

Sir,

With reference to your letter No.1461/M.F.237-23-2 dated 17th April 1924, forwarding for report, the petition of the Honorary Agent of the Sri Abbur Vyasarayaswami - - Matha in the matter of its claim for the use of certain insignias, I have the honor to submit herewith for the orders of Government a memo explaining the facts of the case.

I have the honour to be,

Sir,

Your most obedient servant,

K. Chandy

MUZRAI COMMISSIONER.

M.A.N.

M E M O

Claim of the Swamigalu of the Sri Kundapur Vyasaraya Swami Matha for the use of Nagari on camel, green flags, and umberella etc.

Mr.V.R.Nijagal, Retired Executive Engineer and Honorary Agent of the Sri Kundapur Vyasarayaswami Matha petitioned Government praying for the cancellation of G.O.No.4874/M.F.347-07-3 dated 30th April 1908 prohibiting the Swamigalu of that matha to use "drum on camel's back" and "Green nishani" as the order was an interim one passed ex-parte and as the Birudus were not the exclusive privilege of the Sri Vyasarayaswami Matha at Sosale in the T.Narsipur Taluk. Mr.Nijagal undertook to produce further oral and documentary evidence to substantiate the claim of the petitioner. Swamigalu.

2. The petition was received in the Muzrai Commissioner Office with Revenue Secretary's letter No.1461/M.F. 237-23-2 dated 17th April 1924 with the direction that a hearing may be given to Mr.Nijagal and a report submitted to Government after examining the documents produced by the Honourary agent.

3. As already reported in this office letter C.No. 1092 of 23-24 dated 30th May 1924, a first hearing was given to the petitioner on the 20th April 1924 when the agent produced certain further references (Exbts M.1 to M.10) and madehis submissions on preliminary grounds. The case was thereupon posted for arguments to 28th May and notice was also given to the Sarvadhikari of the Sri Sosale Vyasarayaswami matha who seemed to be the only opposing party in the case. Messrs.V.R. Nijagal and Beli Seshagiri Rao accepted 28th May at first but the former in a communication dated 27th applied for a short adjournment on account of the - -

aradhane of Sri Brahmanya Thirtha at abbur on the 28,30th and 31st May 1924. As the whole of June was crowded with inspections, meetings of the Representative assembly, Legislative Council and appeals time till the end of July 1924 was asked for in my letter of the 30th May 1924.

As the Sarvadhikari of the Sri Sosale Matha wanted the case to be ~~xxxxx~~ heard on a Saturday as any other week day would interfere with the Court work of his counsel, Saturday the 2nd August had originally been fixed but as I had to be absent from Head Quarters in connection with the Tunga river floods the enquiry was adjourned to 30th August and the opponent filed his objection statement on that day after briefly reviewing the case from his stand point At the request of the counsel on either side the further enquiry was fixed for the 27th September 1924 Again at the desire of both the parties and as intimated in my D.O. of the 7th November 1924, the case was finally taken up on 25th November 1924 when the petitioner filed his reply to the objection statement of the opponent and the counsel Mr.M.Ramachendra Rao briefly argued the case. The opponent's rejoinder and the written arguments were also filed subsequently.

4. Requisitions were sent to the Deputy Commissioner, Bangalore District, for the transmission of records of previous enquiries and returned to him with the late Muzrai Secretary's letters Nos.928/M.F.8-97 dated 25-2-1896 and 2495/M.F.316-08-6 dated 30th June 1909. In reply it was stated that the records were not traceable in his office and that as it was found from the registers that the records had been sent to the Amildar of the Chennapatna Taluk on 14-3-1896 and 29-6-1912 orders had been issued for their immediate submission. In spite of reminders

issued the records here not received apparently as they could not be found.

It may, however, be observed here that the enclosed records received with the Deputy - - Commissioner's letter of the 27th May 1924 though not identical with those referred to above, have a material bearing on thecase. The original list contained therein prepared in 1887-88 when this question had not come up for consideration makes mention of Green surepana and Nagari on camel's back as having been in the enjoyment of the - - petitioner. This list was furnished by the Matha authorities in connection with the preparation in the Secretariat of a Standard compilation" of the insignias to which the heads of Various Mathas were entitled. The entries in the list of course remain untested with corroborative evidence. Whether these entries of the two Birudus aforesaid find a place in the Secretariat compilation may be examined in the Secretariat and if they are entered therein why these Birudus were not conceded to the petitioner Matt when they applied for the same subsequently can be made out from the - - Secretariat records only.

Rahadaris previously granted to both the Mathas were obtained from the Secretariat records for purposes of reference and comparison.

5. At the first hearing held on 29th April 1924 it was settled that questions connected with the origin of the two Mathas at Sosale and Abbur going under the same name and their common ancestory or otherwise were foreign for purposes of the present enquiry as the determination of such questions came within the purview of the Civil Courts and that the examination would be confined to.

(a) Whether the Birudus under reference were the exclusive privilege of the Sosale Matha and (b) if not, whether the abbur Matha was entitled to usethem and if it had so used them uninterruptedly for at least 50 years prior to the issue of the Prohibitory orders now sought to be reviewed.

6. The Review petition of the Abbur Matha, the objection statement of the opponent the former's reply and the latter's Rejoinder and the written arguments give in succinct detail their respective view-points and it is unnecessary to reiterate them here. In the voluminous records produced by both parties-More particularly in the case of the petitioner the Abbur Matha- there is very little material that is really helpful for a dispassionate consideration of the question. The bulk of the exbts. that have been produced by the petitioner seems to lend support to the claim advanced by it as having been in direct pantifical succession from Sri Vyasaraya rather than to the question at issue. Likewise the exbts filed by the opponent with very few exceptions- seem to rebut the former claim of the petitioner than support its own exclusive right to the insignias in dispute.

7. The documentary evidence filed by the petitioner is not conclusive to prove that the Matt is entitled to the use of these insignia and had used them for over 50 years. The circumstances under which Government passed the order that is sought to be reviewed are also not clear as these records have not been received.

The petitioner states that if an ~~opponent~~ opportunity is given, he could adduce reliable evidence of ~~or~~ these insignia having been used in several places without objection for years past, and the Counter Petitioner

wishes to have an opportunity of cross examining this evidence.

Such an examination would require that an Officer should record the evidence, which is likely to be voluminous and a Special Assistant for recording the evidence for a period of 3 to 6 months would be necessary. The petitioner appeared to be willing to deposit if asked the cost of this deputation.

8. It appears to me that in view of the undoubtedly ancient and respected nature of this Matt an - - opportunity should be given it for proving its case; and I submit the matter for the orders of Government.

Muzrai Commissioner.

Proceedings of the Government of H. F.
the Maharaja of Mysore.

Read.-

Endorsement No. 4874/Muz.347-07 dated 30-4-1908 to the Parapathegar of the Sri Kundapur Vyasaraya Swami Matt stating that as the Insignias of Nagari on camel and green flag are the Birudus enjoyed by the Sosale Sri Vyasarayaswami Matt and as they have not been mentioned in the Rahadari granted to the Kundapur Matt in 1896, they could not be allowed to be used by the latter.

Vignapana Patrike No. 2493/H.F. 316-08-6 dated the 30th June 1909 to the Swamigalu of the Kundapur Vyasarayaswami Matt stating that it was improper for the Matt to have used Nagari on camel and green flag while on tour in Anekal and other places in the Bangalore District and thus given rise to complaint and that these insignias should not be displayed without the sanction of Government.

Petition registered No. 1035 dated 6-3-1924 received from Mr. V.R. Nijagal, retired Executive Engineer and Honorary Agent of the Kundapur Vyasarayaswami Matt, stating that the orders contained in the above endorsements were ad-in-terim and exparte ones, that satisfactory evidence will be adduced on behalf of his Matt if a hearing is given to him, and praying that on an examination of the evidence that he will produce the said

orders may be reconsidered and ~~this~~ his Matt permitted to parade the Bidudus in question.

Correspondence ending with letter No.C.902 of 22-23 dated 29-1-1925 from the Muz. Commr. in Mysore submitting a report on the subject.

Order No. 1426 Exam. dated 31.3.25
Mang. 237-23-5

The Muz. Commr., to whom the petition received from Mr. V.R. Nijagal, Honorary Agent of the Kundapur Vyasarayaswami Matt was forwarded for enquiry and report, has, after hearing both the parties,- the Sosile Vyasarayaswami Matt and the Kundapur Vyasaraya Swami Matt-and recording the evidence adduced on their behalf, stated ~~and~~ that the documentary evidence filed by the petitioner or behalf of the Kundapur Matt is not adequate to prove conclusively that the Matt is entitled to the use of the insignias in question and had used them for over 50 years. He has also stated that the petitioner wants to be given an opportunity to adduce reliable oral evidence to show that these insignias had been used by the Matt in several places without objection for years past, and he has suggested that in the circumstances a Special Officer may be appointed for 3 to 6 months for recording evidence in the matter in the presence of both parties, the cost of the deputation being borne by the petitioner as agreed to by him.

2. On a consideration of all the aspects of the case, Govt. agree with the Muzrai Commr. that the Kundapur Vyasarayaswami Matt has no documentary evidence in support of its claim to the Birudus in question, but that on the other hand the evidence on record is quite against it.

3. Govt. consider that the proposal to appoint a Special Officer for about 6 months to go about the country and collect and record oral evidence which the Matt is prepared to adduce in support of its claim is not a practical one and are not prepared to sanction it. In the first place, any oral evidence that may be now adduced by either party in support of its contention is liable to be viewed with suspicion, and secondly even if it is proved by oral evidence that the Kundapur Matt had displayed the Birudus in dispute in some places on some occasions, this cannot be taken to amount to a proof of the recognition by Govt. of its right to use the Birudus.

4. In these circumstances and in view of the fact that the Kundapur Vyasarayaswami Matt has not adduced any satisfactory evidence in support of its claim, Govt. see no reason to modify the order already passed by them.

23.3.75

Revenue Secretary.

23/3/75

y be printed.

23/3/75

To

The Muz. Commr. returning records.

Copy to the Hon. Agent, Kundapur Vyasarayaswami Matt.

" Sarvadhikari, Sri Sosile Vyasaraya Matt.

Government of His Highness the Maharaja of Mysore.

GENERAL AND REVENUE DEPARTMENTS.

G. O. No. 1426—Muz. 227-23-5, dated 31st March 1925.

Sri Kundapur Vyasarayaswami Matt at Abbur.

Rejects the review petition of the Honorary Agent of —— praying for a reconsideration of the previous orders of Government rejecting the Matt's claim to use 'Nagari' on Camel and Green Flag.

READ—

Endorsement No. 4874—Muz. 347-07, dated the 30th April 1908 to the Parpategar of the Sri Kundapur Vyasarayaswami Matt, stating that as the insignias of Nagari on Camel and Green Flag are the Birudus enjoyed by the Sosale Sri Vyasarayaswami Matt and as they have not been mentioned in the Rahadari granted to the Kundapur Matt in 1896, they could not be allowed to be used by the latter.

Vignapana Patrike No. 2493—M. F. 316-08-6, dated the 30th June 1909 to the Swamigalu of the Kundapur Vyasarayaswami Matt, stating that it was improper for the Matt to have used Nagari on Camel and Green Flag while on tour in Anekal and other places in the Bangalore District and thus given rise to complaint and that these insignias should not be displayed without the sanction of Government.

Petition registered No. 1035, dated the 6th March 1924, received from Mr. V. R. Nijagal, Retired Executive Engineer and Honorary Agent of the Kundapur Vyasarayaswami Matt, stating that the orders contained in the above endorsements were *ad interim* and *ex parte* ones, that satisfactory evidence will be adduced on behalf of his Matt if a hearing is given to him, and praying that on an examination of the evidence that he will produce the said orders may be reconsidered and his Matt permitted to parade the Birudus in question.

Correspondence ending with letter No. C. 902 of 1922-23, dated the 29th January 1925, from the Muzrai Commissioner in Mysore, submitting, a report on the subject.

ORDER NO. 1426—MUZ. 227-23-5, DATED 31ST MARCH 1925.

The Muzrai Commissioner to whom the petition received from Mr. V. R. Nijagal, Honorary Agent of the Kundapur Vyasarayaswami Matt was forwarded for enquiry and report, has, after hearing both the parties—the Sosale Vyasarayaswami Matt and the Kundapur Vyasarayaswami Matt—and recording the evidence adduced on their behalf, stated that the documentary evidence filed by the petitioner on behalf of the Kundapur Matt is not adequate to prove conclusively that the Matt is entitled to the use of the insignias in question and had used them for over 50 years. He has also stated that the petitioner wants to be given an opportunity to adduce reliable oral evidence to show that these insignias had been used by the Matt in several places without objection for years past, and he has suggested that in the circumstances, a Special Officer may be appointed for three to six months for recording evidence in the matter in the presence of both parties, the cost of the deputation being borne by the petitioner as agreed to by him.

2. Government consider that the proposal to appoint a Special Officer for about six months to go about the country and collect and record oral evidence which the Matt is prepared to adduce in support of its claim is not a practical one and are not prepared to sanction it. In the first place, any oral evidence that may be now

adduced by either party in support of its contention is liable to be viewed with suspicion, and secondly even if it is proved by oral evidence that the Kundapur Matt had displayed the Birudus in dispute in some places on some occasions, this cannot be taken to amount to a proof of the recognition by Government of its right to use the Birudus.

3. In these circumstances and in view of the fact that the Kundapur Vyasarayaswami Matt has not adduced any satisfactory evidence in support of its claim, Government see no reason to modify the order already passed by them.

K. V. ANANTARAMAN,
Secretary to Government,
Revenue Department.

To—The Muzrai Commissioner in Mysore, (returning records).

Exd.—I. S. R. Ns

W D 2051—GPB—827—16 4 25